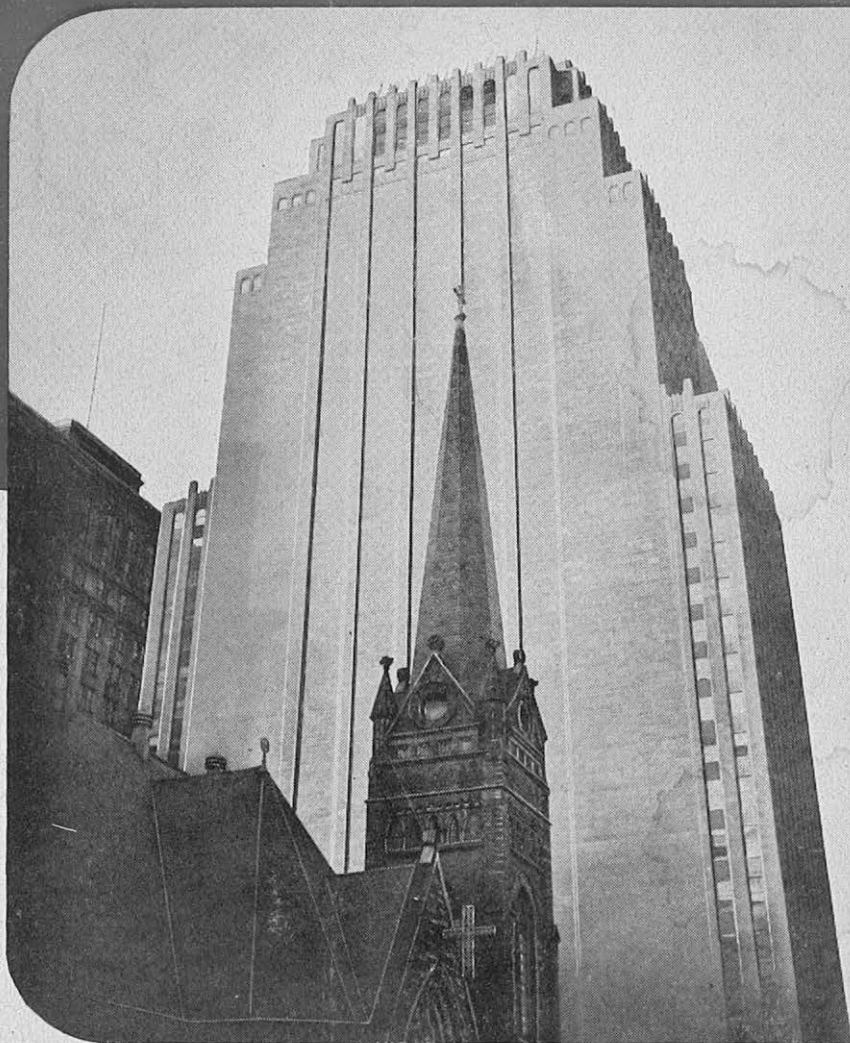


# *The* LUTHERAN



## CHURCH IN THE WORLD

First Lutheran Church silhouetted against office building in downtown Pittsburgh  
PITTSBURGH SUN-TELEGRAPH PHOTO

Vol. 30, No. 24

MARCH 10, 1948

5 CENTS

## They Move Mountains

THE DAY our Sunday school was re-organized I found myself placed in charge of a 9-12 age group of boys.

Typically American, they wanted to decorate the room according to their own tastes and pick a name which would have more color than "Intermediate Boys' Class of Grace Evangelical Lutheran Sunday School."

A LARGE ILLUSTRATION of an old man panning gold caught my eye as I walked into the room the following Sunday. My youngsters evidently had been at work hanging pictures before I arrived. With the exception of the old "forty-niner," the pictures had been clipped from religious calendars.

Naturally I questioned the propriety of that one picture, but Ralph Walsh, who had been on a trip through the West with his parents, argued for it.

"Don't you see, Mr. Edwards, this man is a Christian symbol," he said.

I immediately thought of the remote church connection a gold miner like that would have, but before I could speak another youngster chimed in.



"Sure, Mr. Edwards, a gold miner has a lot of faith. He has to move mountains."

"The hope of finding what they seek claims their entire lives. They never give up even when they are old," a third youngster declared.

"... and what's more," Ralph picked up his argument, "they do most of their seeking down on their knees."

In the face of such reasoning I was glad to let the picture remain. Of course I have to explain it every time a visitor drops in, but when I give them the meaning of the picture as the boys see it, they never even question the name of the class. In fact, I'm quite proud to be known as teacher of "The Prospectors of Grace Evangelical Lutheran Sunday School."

# The LUTHERAN

*News Magazine of the United Lutheran Church in America*

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Next Week: THE PRICE IS HIGH - - - - - By Herbert C. Alleman

# THE CHURCH IN THE NEWS

## Friendship food

A hundred destitute Germans crowded into a large room at the *Pfaelzische* mill in Mannheim. Each was given a one-pound package of flour. The mill was busy grinding flour from 5,000 tons of wheat sent from America, the people were told. American churches had asked midwestern farmers for this gift for hungry Europeans.

This ceremony of presenting the little bags of flour, which took place Feb. 11, was the beginning of large-scale distribution of supplies gathered in America by CROP (Christian Rural Overseas Program). The 5,000-ton shipment had left the U.S. in late December. It would provide a bread ration for a million people for almost a month, it was estimated.

Large shipments would follow. They were being gathered in 11 midwestern states. The "Abraham Lincoln Friendship Train," which started from Lincoln, Nebr., on Feb. 12, was carrying a new cargo of relief supplies. A hun-

dred carloads of wheat, corn, meat, dried milk, and lard had been contributed in Nebraska. Iowa was sending \$190,000 to buy powdered milk. Wyoming had given substantial amounts of grain and meat.

"In the spirit of the glorious champion of humanity whose name it honorably bears, the Abraham Lincoln Friendship Train will help to bind up the world's wounds and establish lasting peace," said Dr. Franklin Clark Fry, president of Lutheran World Relief. The LWR and Church World Service were sponsors of the Christian Rural Overseas program.

Grain collections began last June. Lutherans have been especially active in publicizing the project, which is being supported also by state farm bureaus, chambers of commerce, and public school groups.

The grain-gathering program will continue indefinitely. Four trains made up in the midwest during February have carried an estimated 12,000-ton total of foodstuffs.



FRIENDSHIP TRAIN  
... 234 carloads for hungry people overseas



## Don't vote Communist

"This is the hour of the great battle for Christ or against Christ. Are we ready?" Roman Catholics in Italy would be ready, they were assuring the Pope this month. National elections will be held in April. A Communist victory would be a disaster for the Vatican.

Every Catholic must be sure to vote, and know how to vote right. Priests and nuns must all go to their polling places. "All those who have the right to vote--of any rank, sex, or age--without exception . . . are strictly and deeply duty-bound to make use of that right," said written instructions distributed by the Consistorial Congregation.

Catholics will vote in support of the Christian Democratic party, led by Premier Alcide de Gasperi. The Catholic Action organization, with 4,500,000 members, was forming committees in every city and village in Italy.

To 1,500 streetcar motormen and conductors, Pope Pius spoke on Feb. 22, explaining that supporting the Communists "means to desert the church and to cease being a Catholic." Catholic communists may be excommunicated from the church, it was suggested at the Vatican last month. Cardinal Schuster, archbishop of Milan, had sent his clergy a letter instructing them to refuse absolution to "communists or members of other movements contrary to the Catholic religion."

The Socialist paper, *L'Umanita*, called Cardinal Schuster's instructions "the gravest distortion of the church's mission, the most humiliating mingling of worldly interests with the priesthood that we have ever witnessed."

## Czech ax falls

A Roman Catholic magazine was banned in Prague, as the all-Communist government of Klement Gottwald be-

gan exercising its new powers in Czechoslovakia. *Time*, *Life*, and 25 other foreign publications were banned.

Little hope remained among Roman Catholics that they could resist the Czech program of seizing farm lands and estates owned by the church. The Roman Catholic bishop of Nitra, Slovakia, Charles Kmetko, had appealed to the nation's supreme court against confiscation of church properties.

Priests could no longer be candidates for parliament without the specific consent of their leaders, a conference of Roman Catholic bishops ruled last month. Their actions in politics would hardly be "in conformity with their consciences as priests," the bishops said. It was a Roman Catholic priest, Msgr. Joseph Tiso, who was puppet-dictator of Slovakia under the Hitler regime.

## Priest flees

A Roman Catholic priest, Father Tomasz Kolakowski, who had been a member of the parliament of Poland, was reported last month to have fled into the American zone of Germany as "a political refugee." He was secretary of the Polish Christian Labor Party, which has 15 representatives in parliament. He had declared himself in full support of his country's Communist government.

In Austria, reports *Religious News Service*, Cardinal Innitzer, archbishop of Vienna, has forbidden the clergy to have any part in politics. "No priest may belong to any political party or work for any party," it was announced. "The church should never enter into party politics."

In Albania, it was reported at Rome, two Roman Catholic bishops were executed last month on political charges. One was Bishop Francis Gjini of Alessio, who had been arrested a year ago.

## EKID to meet

The Evangelical Church in Germany will hold a general convention in May, probably at Eisenach in the Russian zone of occupation, according to a report received in New York.

Chief business of the meeting will be the adoption of the proposed constitution of the Evangelical Church, which clearly defines EKID as a federation composed of Lutheran, Reformed and United Churches.

To the May meeting of EKID may come the explosive question of whether to repudiate the leadership of Dr. Hans Asmussen as chancellor. Those who want to throw him out are disciples of the famous theologian, Karl Barth.

Barth has departed from his prewar idea that the church should not enter into alliance with any political movement, claims Dr. Asmussen. He says the Barthians have entered a pact with Marxism.

"We who are members of the Lutheran Church want to know, once and for all," writes Dr. Asmussen, "whether our presence in the Evangelical Church in Germany (EKID) is merely being tolerated and whether we must go into hiding from politicians and journalists unless we also champion a 'synthesis theology' which has inscribed the words 'Gospel and Socialism' on its flags."

## Message from the bishops

Attending the meetings of the administrative committee of the World Council of Churches in Geneva in January, were the three Primates of the Churches of Denmark, Norway, and Sweden. They took part in discussions in preparation for the first Assembly of the World Council of Churches at Amsterdam in August. They join in sending the following greeting:

"During the conversations of these



LEADERS of world Lutheranism meet on a wintry day at Gettysburg: Drs. S. C. Michelfelder, Abdel Ross Wentz, Anders Nygren

days in Geneva, it was mentioned that the so-called Western world is down in a mood of hopelessness, sometimes not far from despair. It was pointed out that the situation is otherwise in the 'younger' churches, those of the Far East. They are confident, onward-minded, energetic, faithful.

"We cannot but take this as a challenge. Are we becoming 'old'? Christ never did and never does. The source of youth is in Him. Is it because their experience of Him is fresher than ours; that the eastern churches are more dynamically aware of His love? Do we take it too much for granted that we are saved by Him, while they are surprised and happy about it?

"Let us search in the depths of our hearts. We feel now like being buried deep down in a grave of the sad facts of this world. Who can move the stones of facts and problems? Christ wishes to be buried with us today as He always did. 'I will be with you' . . . , not outside and beyond you, but with and among you. Let us take this seriously. Hopelessness is sin; perhaps our most actual sin.

"Walk to Calvary. Not only follow

Him, but let Him accompany you. Let Him enter your tomb and there perform His miracles in your life and in the life of your church. Experience afresh His Resurrection. The 'young' Saviour will make you young by faith and by love. Behold: then the dawn of hope in Him gives strength to work toward a new day."

EIVIND BERGGRAV, Norway.

ERLING EIDEM, Sweden.

H. FUGLSANG-DAMGAARD, Denmark.

### Attack on segregation

Governors of four Southern states were in Washington telling leaders of the Democratic Party to call off their campaign for equal rights for Negroes.

In Richmond, Va., the executive committee of the state council of churches was passing resolutions in favor of letting Negroes attend public meetings, ride on trains, and go to hospitals with white people.

The churchmen passed their recommendations after Negroes told them why they could not accept an invitation to attend a Protestant Preaching Mission held in a city-owned auditorium. It would be against the Virginia law for them to come, they reminded their white brethren.

The Council's executive committee went on record in favor of allowing people to vote "without discrimination because of race, creed, or color." It asked "that the constitutional rights of Virginia citizens to serve on juries become fully recognized." Negroes are seldom called for jury duty, regardless of constitutional rights.

Requiring Negroes to ride in separate coaches on trains or in the rear section of buses "is a social and economic waste and is undemocratic in principle," said the committeemen. "Racial segregation on common carriers

and in public waiting rooms should be immediately abolished," they declared.

Qualified Negro physicians and their patients should be admitted to hospitals throughout the state, they went on. And they urged "the abolition of segregation in meetings where both races meet together for worship or conference."

### Report negative

In Indianapolis, Ind., Protestantism is not attracting men, it fails to reach low income groups, and it is growing hardly any faster than the population growth of the city. These conclusions have been reached by Dr. Frederick A. Shippey following a study of statistics. Dr. Shippey is director of research for the Methodist Board of Missions.

His survey shows that:

1. Only 29.2 per cent of all Protestant church members are males.
2. Laborers—who comprise over 26 per cent of the employed population—make up only 8.6 per cent of Protestant church membership.
3. Between 1930 and 1945, when Indianapolis grew 15.6 per cent, church membership increased 16 per cent.
4. Sunday school enrollment between 1930 and 1945 dropped 10.3 per cent.
5. An average of only 31.4 per cent of Indianapolis Protestants attend Sunday morning services and only 6.9 per cent attend evening services.
6. An estimated 50,000 persons of the Protestant faith are unreached by the churches.

Other findings disclosed by the survey were that less than half of the Protestant church membership contributes regularly to the churches; and Protestant preachers are poorly paid.

The survey indicated that 17.7 per cent of the ministers earn between \$1,000 and \$2,000; 37.1 per cent be-

tween \$2,000 and \$3,000; 24.8 per cent between \$3,000 and \$4,000. Only 7.1 per cent reach over \$5,000 in annual income.

### **Lutherans agree with British**

Until a peace commission makes a final settlement of affairs in Palestine, the U.S. Committee for the Lutheran World Federation will have full control of Lutheran missions in Palestine.

The British government, which seized the mission properties from German missionary societies at the beginning of the war, has released them for American supervision. Included in the agreement is the Syrian Orphanage, the Carmel Mission, the Jerusalem Union, the Rhenish-Westphalian Deaconess Union, and the Jerusalem Foundation.

Schools, hospitals, children's homes, churches, and farm lands are included in the properties. Before the war 100 missionaries were required to manage the extensive group of institutions, all in or near Jerusalem.

"It is the intention of the National Lutheran Council," reports Dr. Paul C. Empie, "to lend its services and its resources to the end that these organizations may be restored to their original religious and humanitarian functions, and to do what can be done so that the properties and possessions of these missions are preserved for their primary objective."

### **At least some DPs**

Last month it seemed as though the U.S. Congress might vote to let in a much smaller number of displaced persons in Europe than were permitted under the Stratton bill (400,000 in four years). Whatever the number, the U.S. churches would be ready to help find homes for the refugees.

Roman Catholics were establishing a DP committee in each of their 118

dioceses in the U.S. "We intend to raise funds from private sources to provide for as many of the displaced persons as we can bring to this country," said Msgr. Edward E. Swanstrom of the National Catholic Welfare Council.

Protestants were looking ahead too. In 633 communities they were looking for homes for the immigrants, said Dr. Clarence E. Krumbholz, chairman of the Church World Service committee on DPs. "If religious people aren't interested in having America fulfill a moral responsibility, who will be?" he asked.

A joint council of resettlement of DPs was organized last month in New York by Protestants, Roman Catholics, and Jews. Its work would be the greatest example of interfaith action in welfare work ever undertaken in America, it was claimed.

In Minnesota the governor, Luther W. Youngdahl, has discovered that 8,000 DPs could find homes. There had been 2,066 replies to 150,000 questionnaires distributed through the churches. Many more replies were expected, perhaps raising to 25,000 the number of people who could provide places for DPs. A committee appointed by Governor Oscar A. Rennebohm of Wisconsin was also looking for homes, and expected to find 25,000. It was believed that North and South Dakota could find room for 15,000 each; and Iowa and Nebraska 10,000 each.

Under existing legislation Church World Service had already brought nearly 2,000 displaced persons to America.

### **A million in a day**

Four times on Feb. 29 Bishop Henry Knox Sherrill had preached a sermon. At exactly 11.30 A. M.—according to each of the four U.S. time zones—his

words were carried by radio. Every Episcopal church in the country was planning to tune in his message at the service on "Leap Sunday"—the extra day in the 1948 calendar.

Six hundred radio stations were carrying the bishop's words. It was estimated that 10,000,000 people would hear it in their churches or homes.

The bishop's plea was for an offering of \$1 million for world relief. It was hoped that the full sum would be given on that day.

### Take care of old people

The church, "because of her tradition and constitution, has a unique responsibility to assist the aging person," Miss Rose McHugh of the U.S. Federal Security Agency told 200 church executives last month. The church can "assume leadership in community planning based on Christian principles of the infinite worth and variety of the individual personality," she said.

There are about 350 Protestant institutions for the aged in the U.S., estimated Dr. Roswell P. Barnes of the Federal Council of Churches. Executives of 200 institutions, among 11 denominations, studied their common problems at a meeting in Cincinnati last month. They formed a "continuing committee" for interchange of information. On it is Dr. C. Franklin Koch of the ULC Board of Social Missions. Twenty-four Lutheran representatives attended the Cincinnati meeting.

### Radio commission

"Radio is an increasingly significant instrument of which the church must avail itself to present its message to the world. . . ." That being the case, Protestants ought to form a co-operative agency to help church leaders use radio effectively, thinks Dr. Roy G.

Ross of the International Council of Religious Education.

Under Ross leadership, a "Protestant Radio Commission" is expected to come into existence on March 17. It would arrange national network programs, serve as a liaison agency between the Federal Communications Commission and church groups, and provide technical assistance in church broadcasting.

A "Protestant Film Commission" was similarly organized two years ago.

### Mission advance

Biggest effort ever launched in foreign mission work by Protestants of America was about to begin. That was the belief at the annual meeting of the Foreign Missions Conference of North America, held at Buck Hill Falls, Pa., March 3-5. "It is the most ambitious and far-reaching set of plans yet devised for the foreign missionary enterprise," the Conference was told.

To get the program in full swing, 4,000 delegates of Protestant churches in the U.S. and Canada would be called together in Columbus, Ohio, Oct. 6-8, proposed Dr. Wynn C. Fairfield, Conference secretary. New mission personnel, improved equipment and technique, and more money were listed on the "Advance" blueprint.

The Columbus meeting in October would be a sort of "spiritual atom bomb," setting off a chain reaction throughout the Protestant churches of America, mission executives promised.

Mission Conference committees have worked many months on a survey of world conditions and future missionary needs, they report. Following the October meeting the mission program will be explained in gatherings to be called by each denomination in 34 key American cities. Newspapers and radio will be enlisted to make the program known.

# WORLD NEWS NOTES

## Regret

CZECHOSLOVAKIA regrets every day that she drew back, under pressure, from participation in the Marshall Plan. The Czech National Socialist Party, second largest political group, is greatly dissatisfied, saying, "We wanted to participate in the advantages." Their party newspaper asserts, "The Soviet Union would be a gainer if Czechoslovakia had been inside instead of outside."

Within the Czech Government, even the Communists had originally approved the plan, and changed only because of the Soviet Union's "political objections." These were based on the Soviet assertion that nations participating would lose their full sovereignty because of the control of their economy. The Czechs have realized that they were deceived. There was no threat to their sovereign rights.

Czechs now realize that they are expected to be grateful for the food Russia is "giving," in exchange for plenty of machinery, to make up for what they might have got free through the Marshall Plan. Another resentment is developing because of the Soviet-type of nationalization being steadily forced upon them by their Communist-imposed government.

## Research

BRITAIN IS sponsoring a forward-looking scientific research at a cost of \$400,000,000 for this year alone. The Government, industry, and the universities are joining forces to increase industrial efficiency and quicken the export program.

Over 10,000 scientists are absorbed in developing new objectives for industry by the establishment of special research

stations, with the intention of speeding up their discoveries in the field of manufacturing production.

## Scrap

IN THIS TIME of scrap-steel shortage, especially for American mills, over 7,000,000 tons of it are rusting away in Japan. About 3,000,000 tons are tied up in warships and fortifications. Another 2,700,000 tons could be collected from wrecked plants, or those whose equipment is to be dismantled for reparations. Still another 1,500,000 tons are reported to be in the hands of black-market speculators.

It would be cheaper to increase the Japanese steel production, which at the present time is only 25 per cent of Japan's annual needs. But Japan's unsettled political status holds that up for the present. Naturally to ship it to the U.S. would be a costly enterprise, but that would be better than the steady waste.

## Transfer

IT IS POSSIBLE that Russia may remove the "heat" from Greece and transfer it to Iran. The pressure on Greece will be applied by the Balkan satellite countries while Russia issues complaints against the U.S. and Iran.

She complains about the U.S. because of (1) credit to Iran for \$25,000,000 with which to buy surplus war supplies; (2) a pending World Bank loan for agricultural development; (3) the recent presence of U.S. war vessels in the Persian Gulf; (4) a promised U.S. military mission to advise and improve the Iranian military force; (5) an American pledge to stand by Iran in case of hostile Soviet advances.



Russian feeling toward Iran is due (1) to the failure of Russian attempts a few years ago to keep hold of the Azerbaijan territory in northern Iran; (2) Iran's successful appeal to the U.N. Security Council for the withdrawal of Russian troops from Iranian territory; (3) the final rejection of the oil concession on which Russia had set her heart. The present diplomatic and military activities in the Near East are tied up with the expected attempts of Russia to "save her face."

### Business

WOES of a businessman in Germany are depicted in the Feb. 6 issue of the *United States News and World Report*. He needs steel to keep going, but he can't order it outright. Filling his car with black-market gas, he goes to Frankfurt. He buys black-market coffee, goes to Munich and trades the coffee for silk stockings which have been smuggled in from the Soviet zone. At the nearest available stop he trades the stockings for butter.

At home again with the butter, he can make a trade for steel, and get his factory back to work. His troubles are not yet at an end. If he sells his product at legal prices, he would be speedily bankrupt. Therefore he sells a small amount of his product legally at a loss as a business protection, trades a portion on the black market, so he and his workers can eat.

He hides the rest, in hope that the promised, but delayed, currency reform may give him a living price.

### No reindeer

ALASKA HAS a problem in the progressive disappearance of her reindeer. The herd, originally brought to Alaska from Lapland by the U.S. Government in 1902, was intended to replace the

depleted food needs of the Eskimo. They had been living on whales, walrus and other sea mammals.

The reindeer thrived abundantly. At one time their numbers were estimated as high as 2,500,000, though the Government report of 1939 placed the figure at 500,000. Now their number is set at 50,000. In 1940 the Government purchased a herd of 84,000 from non-native owners, and these have now dwindled to 24,500. Other native-owned herds have been reduced in the same period from 169,000 to 23,500.

Disappearance of reindeer is attributed to a series of hard winters which covered the moss and lichen, habitual food of the reindeer, too deeply with snow and ice. Another reason offered is the ravaging by wolves; their numbers have increased amazingly during the period of the late war and afterward. It is suggested, however, that they might have wandered away with the native caribou, whom they closely resemble, and with whom they have interbred.

### Here and there

BRITAIN is getting more eggs. They come through Poland's Central Co-operative, *Spolem*. In 1946 *Spolem* exported 3,000,000 eggs to Britain; last year Britain received 28,000,000 eggs from the same source. . . . THE ITALIAN Communist Party receives 25 per cent of its financial support from Russia and Yugoslavia in the form of gold and platinum. It is also provided with 3,500 Russian political agents, Moscow-trained and actively planning the campaign to win the coming Italian elections. . . . BULGARIA's Government, in a forehanded move, recently seized 6,000 private industrial concerns in anticipation of legislative action to nationalize them. —JULIUS F. SEEBACH

I AM INDEBTED to Representative Carl T. Curtis of Nebraska for an analysis of the report of the House Select Committee on Foreign Aid. This report contains flashes on the European picture which seem appropriate to present when the Marshall Plan is in the forefront of everybody's thinking.

The quotes are from the report itself and the running commentary is from Congressman Curtis.

### Germany

"Twice in a lifetime, the German people under evil leadership have upset the stability of Europe and the peace of the world. Today, the United States has a major responsibility for the political, economic, and social life of 46,000,000 German people in the western zones. Whether their capacities contribute to world order or world disorder is largely in our hands. We pay the costs of failure in any case."

The occupation zones of Germany, fixed by political decisions, are best described by the quip, says the subcommittee, that "the Russians got the farm lands, the English got the industry, and the United States got the scenery." The committee is convinced that there can be neither prosperity nor security in a world economy "which feeds the German people but fails to win the constructive contribution to world society which they are capable of making."

### Recommendations

The group that wrote this report did not use second-hand facts. It saw in the nation what almost anyone in the United States who has been associated with German people knows—they have

ambition and willingness to work. The direction their diligence takes depends, of course, upon their leadership.

The committee recommends: 1) Immediate steps be taken to make the U.S. voice in administration and policy of the western zones commensurate with the costs it pays. 2) All citizens of Berlin should be given the right of freedom of movement so that they may properly return to their own residential sections instead of collecting largely in zones where America foots the bill. 3) The states of Germany which are free to do so be encouraged to form a constitutional government. 4) An Administration for Occupied Territories be appointed with policies prescribed by Act of Congress to work with legislative bodies of the several German states.

AMONG OTHER recommendations of the committee was a minimal ration of 2,000 calories for children under 15; reduction of burden on German economy by finding homes abroad for displaced persons; that any nation receiving aid from the U.S. which holds able-bodied German war prisoners be required to permit their return to Germany before receiving such aid; that Germans be required to operate and finance schools for full educational opportunity but with careful supervision to insure democratic teaching, and encouragement of the exchange of American teachers and students with German institutions.

"The European Co-operation Plan" as now being studied in Congress, would cost the U.S. about 5 per cent of the cost of World War II.

—OSCAR F. BLACKWELDER



# Plenty of Water in the Pacific

By WALTER J. KNUTSON

But it won't put out a fire unless you have pumping equipment. God's grace is more plentiful than the ocean, but people lack the means to receive it

A GROUP OF MINISTERS of the Pacific Synod were spending the day making surveys on the Oregon coast. We found many things that interested us. For instance we found two towns, each with eight or nine hundred people, without a church of any kind. We found that over 90 per cent of the people didn't belong to or attend any church anywhere. We found everyone very friendly and when they learned we were making a census and that a new church might be established near them, they were very enthusiastic.

At 12 o'clock some of the pastors began thinking about food. We went into a small cafe in Depoe Bay. Just as we were becoming interested in the menu, a siren sounded and everyone ran out as if the restaurant were on fire. We ministers sat for a minute, thinking that it was the noon whistle. But before we could settle down to our meal, the cafe owner returned and said, "Help yourself to anything else you want. We're going to the fire." So we preachers jumped up, grabbed our coats, and started too.

BY THIS TIME the entire population seemed to be heading for the north end of town where smoke was filling the sky. We discovered that a little shop was burning, and near-by houses in danger. Without asking for instructions, we joined the group carrying out furniture

from the surrounding houses. I grabbed one end of a stove. Pastor Paul Wharton of Parkrose, Portland, was on the other end. After we laid it down outside, we noticed smoke was still coming out of the chimney.

Dr. Fred Lucas of Centralia, Wash., who is always prepared, ran to his car and got a double bit axe and began chopping down a shed.

After we had been working furiously about 10 minutes, someone thought to ask about the firemen. There were none! Some man said he had called the Taft fire department, but it refused to come the six miles. Depoe Bay was out of its territory. A lady said she had called the fire department at Newport, but it couldn't come the 20 miles.

Finally some men appeared with garden hoses. Surely they could throw a good stream of water and at least save the surrounding houses. We waited while a hose was connected to a kitchen sink, and soon a voice came from the house, "It's connected. Watch out!" The man holding the hose waited in anticipation, but the water merely trickled through the nozzle and fell on his shoes. This town wasn't prepared for such an emergency! There was no pressure! No water with which to fight fire! Yet when we looked across the way, about a block west, we could see the Pacific Ocean!

AFTER THE FIRE had burned the old man's shop, and the two houses on either side had been saved by the peo-

---

Mr. Knutson is pastor of St. Mark's Church, Portland, Oregon.

ple of the town (with the help of some Lutheran preachers) by throwing mud on the roofs, the fire truck from Taft arrived. As the firemen turned their hose (with proper pressure) on the charred ruins, they seemed to be saying to the people of Depoe Bay, "What fools you are to try to live without tools to combat emergencies."

On our way home that night we thought how well this illustration fits the very lives of these people and millions of others. They are trying to live without God. And though his grace is sufficient for all, they haven't piped his

love into their lives. When that day comes when they may need him most, they may not be able to find him. His grace may be as close as the Pacific Ocean was to us, but it may be just as hard to acquire.

These people aren't the only ones to blame. Our churches have been very slow in following our people to new frontiers. Here was a community of 900 souls without any church. This is only one example. The West Coast is full of others. If they burn . . . will they have to bear the guilt alone? Or must the church take some responsibility?

## Something About Slovaks

By RUDOLF KOSTIAL

Lutherans of Slovakia led a resistance movement to Nazi tyranny during the war, and are energetic today in rebuilding their church

THE LUTHERAN CHURCH in Slovakia is the largest of the Protestant denominations in Czechoslovakia. And it is also the oldest. The first Lutheran parish was established in Slovakia in 1524, only a few years after the Reformation in Germany. It is certainly one of the oldest Lutheran churches in the world—and still is flourishing.

Lutherans in Slovakia ever since the sixteenth century have been the main pillar of Protestantism among the Slavs. They have always been the main supporters of culture in our country. The first books were printed here by Lutherans. Through the centuries, even

during heavy oppressions, we have produced prominent scientists, poets, theologians.

Although due to terrible oppressions from Roman Catholics together with Hapsburg despotism, we have been reduced from four-fifths of the population to one-fifth now. Almost all prominent people of our history belonged to Lutheranism. Our Christianity has freed creative potentialities in the soul, I suppose.

NOW THE LUTHERAN church in Slovakia numbers 400,000 and it is growing. Twelve new parishes have been established during 1947 and more will be added soon. The repatriates from Hungary, now coming back after 200 years, are mostly Lutheran. Their repatriation has caused some criticism and in-

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Pastor Kostial is the Prague correspondent for "The Lutheran." He is ministering among Slovaks who have been transferred to Bohemia where Lutheran churches no longer exist.



LUTHERAN YOUTH marched in the streets in protest against the puppet government set up by Nazis in Slovakia. Their organization was prohibited from holding further meetings. Young people joined the resistance movement, and many went into hiding or were taken to concentration camps

dignation but—looking at the matter without passion—the story is far from being unchristian. The Lutheran churches of Slovakia and Hungary will meet this spring to discuss all problems involved.

During the war the Lutheran church in Slovakia played an important role. Like Lutherans in Norway and Denmark, we opposed all tyranny and totalitarian government. Therefore we were not in favor with the ruling men and have endured many hardships. Now the Lutheran church has published a thick volume of documents relating to our struggle in the period 1939-45. We have defended the eternal truths of the Gospel in a very dangerous situation.

During the war the Slovak Catholics, who are not so democratic as in U.S., wholeheartedly joined the Nazis. One part of their program was to oppress Lutherans. We have been on watch—

because we know that in the early years of the Reformation in Slovakia they passed a law called *Omnes lutherani comburantur*—All Lutherans have to be burned at the stake. There is a very old antagonism between these two churches.

THEREFORE OUR STRUGGLE was on two fronts. It will be remembered that the Slovak president was a Roman Catholic priest.

First, the Catholic majority of the nation didn't like that we had more people than they in important offices. They declared that only according to the percentage of the church members in the population should the places be occupied. That meant that a great many directors, teachers, professors who were best qualified have had to abandon their positions because they were Lutherans. Our men were better qualified

because for many centuries we have had the best parish schools, the best teachers and professors who have studied in Jena and elsewhere.

Then many pastors were deprived of liberty. The present bishop, Fedor Ruppeldt, was arrested three times. One young pastor died in concentration camp in Austria. Two have died at home after the war from severe illness contracted in prison. One pastor died in France and one was shot without trial and buried in a mass grave. Also the two bishops, Dr. Vladimir Cibrda and Dr. Samuel Osusky, were imprisoned. One pastor was beaten by the Hlinka Guardsmen—similar to the SS in Germany.

Many minor hardships were imposed on us. Lutheran newspapers and magazines were confiscated or ordered to stop circulation, or at least severely censored and not only from the political point of view. I myself have seen many paragraphs forbidden to be printed where nothing else was wrong except a few quotations from Isaiah. Naturally the prophet was not very inclined to favor iniquities on any side—and therefore he was withheld from the printed columns.

BUT OUR CHURCH lived a very intense life, especially spiritually. There had not been for many years such diligent church-going as during the war. There had never been such large audiences at youth rallies and Reformation feasts. Never before was charity so great. And our church was united in faith and love. We have felt the truth of the apostle's words, "the love of Christ constraineth us!"

In 1942, when the war was in full swing and there was no great hope of victory of the Allies, the Lutheran church in Slovakia proclaimed in all

congregations a strong protest against atrocities and expulsion of the Jews and their final destruction in gas chambers. This was the Pastoral Letter of our bishops read on May 20, 1942, which was like lightning.

It was in the time when most people dared not speak a single word against what the Government was doing. And the church read publicly the Pastoral Letter, a voice of conscience and humanity, the voice of the loving Christ in the brutal world. There were few churches which proclaimed so audaciously the Word of Love and defended the Jews in a time of anti-Semitism. Out of 90,000 Jews in Slovakia some 60,000 died in great sufferings. Yet we had done everything in our power to protect them when we ourselves were in danger. Many were saved. Many found refuge in Lutheran families, especially pastors' families.

AT PRESENT the church is busy with reconstruction of many church buildings which have suffered terribly during the final phase of the war. Out of 380 churches 173 have been destroyed or damaged—45 per cent. Out of 255 parsonages 132 were damaged—52 per cent. Out of 405 school buildings 104 were damaged, 50 parish houses, church offices and our publishing house also. Some 75,000,000 crowns or 1,500,000 American dollars is our total material loss. The Lutheran church in Slovakia was always poor, because the people were poor. So the loss is very heavy.

But we have not been forlorn. The Lutheran brethren of America have helped us substantially. We feel a very deep gratitude for the unselfish help you gave. Although the help is small when we consider the total damage, it helped us morally very much. May the gracious Lord bless all who have given.

# Christians Can't be Enemies

By EUGENE L. DANIELS

**An American prisoner of war in Germany found fellowship with an "enemy." Christian love was stronger than nationalist hate**

IN THE FALL of 1943 I was an American prisoner of war at Stalag VII A, Moosburg, Germany. One Sunday afternoon I was allowed, as a chaplain, to go to the near-by city of Freising to conduct divine worship for the American prisoners who were patients in a hospital. My German soldier guard was a Christian and was acquainted with the Lutheran clergyman in Freising, Pastor Gustav Scheckenhofer.

The guard asked me if I would like to meet Pastor Scheckenhofer. While it was against German army regulations for a prisoner of war to speak to a civilian—much less to enter a private home—both the guard and I were willing to take the risk.

Pastor Scheckenhofer met us at the door and welcomed us in. Although it was dangerous for him to allow us in his home, he seemed genuinely glad to meet me, an American minister. He introduced me to members of his family. With the guard acting as interpreter, the pastor and I had an interesting hour of conversation and fellowship. For the majority of the time we discussed the church situation in Germany and America.

THEN HE INVITED us to go next door to see his church. He led us to the choir loft where he sat down at the console of the organ and played a number of

hymns. He asked if I wished to select one of my favorite hymns. I named one which I knew would be a favorite of a German Lutheran pastor. It was "A mighty fortress is our God."

Pastor Scheckenhofer began to play and he and the German soldier joined in singing the words in their own tongue. At the same time I was singing the English words I had learned many years before. As we sang together I am sure we understood that even though our nations were engaged in mortal conflict, yet we were united in Jesus Christ.

As we parted the pastor presented me a shining red apple which was token of his good will to a man who was wearing the uniform of a nation which was enemy to his nation.

A FEW WEEKS after this unusual visit to Freising, I was transferred to Stalag Luft III at Sagan in Silesia where I was interned for a year. Then as the war was drawing to a close, once again I was brought back to Stalag VII A, Moosburg. Finally this prison camp was liberated by the American Third Army on April 29, 1945.

Early in May we prisoners were being transported from Moosburg to Ingolstadt on our way to France. Our truck convoy passed through Freising. I was hoping I might see the Lutheran church and perhaps the pastor as we passed through the town. However, I soon realized this was unlikely. War had come to Freising. The Allied planes

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had bombed the city and the armies had passed that way.

There was little to remind me of that day when Pastor Scheckenhofer, the German soldier and I had united our hearts and voices as we sang "A mighty fortress." The church was destroyed except for the steeple. The pastor's home had been hit by a bomb and was half-destroyed. Later I learned that both of Pastor Scheckenhofer's parents were killed when his home was bombed.

This scene in Freising will forever be a symbol to me of what has happened to the Church in war-ravaged lands. It symbolized damaged and destroyed

churches in Germany and the world.

A recent letter from Pastor Scheckenhofer closes with these words: "It is pleasing for me, beside this sorrow to have the delight, that there are many people asking for the Gospel. About 30 persons are coming into my vicarage daily wanting my assistance. I have to work from 4 o'clock in the morning unto 11 in the night. Often I get very tired, but the thought of the King revives me. Our life is short. When shall I be allowed to rebuild my church? Who will help me? . . . I commend you to the same Christ to whom we once sang. May he bless you!"

## President in Church

By WILLIAM DINWOODIE

The public spotlight is turned so constantly on the president of the United States that it is difficult for him to act like a normal person. Even going to church is a news event

WHAT SORT of a churchman is President Truman?

I put the question to the president's pastor, Dr. Edward Hughes Pruden of First Baptist Church, Washington, D. C., when we met in the lobby of a Cleveland hotel.

After a moment or two of thought, Dr. Pruden smiled and said:

"I wish I had more people in my congregation like him. He's always pleasant and I've been greatly impressed by the sincerity of his religion. But there's one point I'd like to make clear."

"What's that?" I asked.

"The president," he said, "has never transferred his membership from his little hometown church in Independence, Missouri, perhaps because of his sentimental attachment to it. But he started going to our church when he first came to Washington. He's been fairly regular in his attendance since then. Sometimes he comes with his wife

and daughter, Margaret. But more often they go to the Episcopal Church while he attends ours."



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Mr. Dinwoodie is church editor of "The Cleveland News," Cleveland, Ohio.

Dr. Pruden paused and I had a chance to ask if Mr. Truman joined whole-

heartedly in the singing of the hymns and the responsive readings.

The minister shook his head.

"I can't answer that," he said. "You see, I try not to look at the president during the service for fear of attracting attention to him. I want him to feel at his ease while worshiping with us."

ASKED ABOUT the seating of the president, Dr. Pruden said "that little detail is taken care of by the Secret Service men."

"Usually he has a pew about two-thirds of the way back from the pulpit and a little left of center, but you mustn't," he cautioned, "read a political implication into that."

Dr. Pruden said he came to appreciate President Truman's keen interest in children at recent Promotion Day exercises.

"We were going to have pupils of the Sunday school in, and I thought I ought to warn the president the service wouldn't be as quiet as usual," the minister related.

"'Oh, that's all right,' Mr. Truman told me. 'I know how children are. Is there anything I can do to help?'"

"'It might be well,' I said, 'if you

gave them a little talk.'"

"The president agreed, and he talked to the children and their parents from in front of the altar. It was a simple talk in which he told how much the Sunday school had meant to him as a boy and I'd say—yes, I'm sure, it came as an inspiration to all of us."

DR. PRUDEN SAID he is called to the White House from time to time, and his visits with the president and his family are much like his visits to his other parishioners.

"What pleases me more than anything else is Mr. Truman's interest in all the activities of the church," the minister said. "I know that I've received some helpful suggestions from him."

He then went on to point out that when the president attends church he is treated like any other member of the congregation except at the close of the service.

"Then," he said, "I go to his pew and escort him from the church while the other people remain seated. That is in line with a custom that was established for presidents in Washington years ago."



#### FOLLOWING ME

Last night I came home from the office tired and out of sorts. It was a tedious day. Then little Billy ran to greet me. His smiling, happy face lifted my spirits.

Later, after I had helped tuck him in bed, my wife related the day's happenings at home. For one thing Billy had put on my shoes and tried to walk in them. But that was next to impossible. After all, my feet are big. Suddenly it struck me: if my wife had not told me, I would never have known how he tried to walk in my shoes.

Isn't that like life? My Billy—your John or your Jane—are always trying to walk in their dad's or mom's shoes. They may have a hard time because of the pattern we've set. But try it they will, even though we may never know it.

KOP



# DARK LIGHT ON HUMAN NATURE

By REINHOLD NIEBUHR

Taking care of ourselves is a major activity of all of us. Self-interest must be adjusted to the larger requirements of living together

IN NEWSPAPER dispatches on the increasing food crisis in Germany, there appeared a disturbing note about the attitude of the German peasants toward the hunger in the cities.

Despite the reduction of rations in the cities to the starvation diet of 1,000 calories per day (to be compared with the 3,000 calories per day consumed by an average American), the German peasants have not been co-operative in throwing their surpluses into the market.

The German authorities have not had the power to enforce food collections from the farms. And the farmers had no economic incentive to deliver the food. Currency with which they were paid for the food was becoming increasingly worthless and furthermore there were no goods on the market which could be bought with this currency.

SOME OF THE journalists who reported the unwillingness of German peasants to deliver food surpluses to the cities pointed out, in all fairness, that the peasants of other countries showed the same reluctance. Some self-righteous city people have drawn the conclusion from these dismal facts that peasants and farmers are particularly individualistic and not inclined to look at the problems of the common good, which transcend their own interests.

It may be so. Life on the farm is not calculated to give men a vivid sense of the mutual dependence of men in a modern technical society. But it would

be better if we all drew a lesson from these sober facts. That lesson is that though we all talk about love and brotherhood we are all much more dominated by self-interest than we would like to admit.

WHILE NO SOCIETY can maintain its health if the individuals who compose it do not have some sense of responsibility for their fellow men, it is also true that no society could live if it did not harness, as well as sublimate and suppress, self-interest. Human society is partly the achievement of a genuine sense of mutual responsibility.

It is partly an artful contrivance which enables men to serve one another indirectly, even though their primary motive may be to serve themselves. This is true of international as well as of domestic relations. The European Recovery Program is partly an expression of our sense of responsibility to hungry people in Europe. But it is at the same time partly an expression of a wise self-interest.

"Moral" people are sometimes affronted by this element of self-interest in all political life. But that is because they do not know themselves sufficiently to understand that these artful contrivances, by which self-interest is harnessed for the common good, are necessary, not because the bad people are selfish but rather because all of us, the virtuous and the unvirtuous, are not good enough to preserve our community relationships by other means.



# Recipe for Courage

By DWIGHT L. MILEY

Crawling along the ground, 5,000 miles from the war zone, a chaplain learned how to conquer fear. It is a lesson that will benefit civilians too

EVERYBODY HAD MOMENTS of being afraid, probably, during the war years. There were frightening situations for civilians as well as soldiers. Surely the chaplains who went into combat areas were closely acquainted with fear, other people's fears at least, if not their own.

We in the army were trained to take a calm and reasonable attitude toward fear. "It's good for you. It's nature's way of calling up the reserve energy of body and mind in preparation for unusual action. It is really a valuable function in the process of self-protection."

Those were things we were told, and tried to tell others. It so happened, though, that I was in no position to deliver a lecture on the nature and purpose of fear at the time when I encountered the most thoroughly frightened soldier I met anytime during the war. And besides, at that particular time I was so frightened myself that any words such as "Now don't be scared" would have seemed totally unconvincing.

STRANGELY ENOUGH, the day when I had this major encounter with fear, we were over 5,000 miles from a combat area. But all around us were the sounds of explosions and the rattle of machine-gun fire. It was when we were getting ready to crawl through our "Infiltration Course" at a West Coast army training camp.

All military personnel were required,

as part of their training to crawl on the ground a distance somewhat less than a football field in length, while machine guns were fired over their heads and small charges of explosive in paper containers were detonated in certain areas on the ground. The guns fired at fixed level, safely above the crawling trainees, and the ground charges were set off by officers at push buttons on an elevated platform where they had a clear view of the field. Care was taken not to endanger the life of anyone. But the whole thing was supposed to be realistic enough to provide some valuable training.

The possibility of danger was rather remote. Of course there had been frightening rumors of casualties, and there was the possibility that something might go wrong.

We had been cautioned to keep as low to the ground as possible since there was danger that if someone under a sudden impulse or in panic should rise and run, he would bring his body up into the line of gun fire. This in itself was a test of courage and provided training for soldiers.

THIS PARTICULAR SOLDIER was one of those unfortunate lads who by reason of his personality and because of some odd habits was constantly being teased by his fellows and made the butt of pranks. He was being taunted mercilessly. As I passed by his group, waiting for the signal to start down the entrance trench at the side of the field,

I observed him trembling violently. Since officers were permitted to go through with any group they chose, I quietly fell into step beside him.

Perhaps I was attracted to him because his apparent fright made me feel more self-confident and courageous. But I do remember feeling a sense of responsibility as a chaplain. Without being too obvious about it I directed him to crawl just ahead of me so that if he should attempt to rise from the ground I might be able to grasp his ankles and hold him down. As we progressed I talked to him with enforced cheerfulness. Suddenly I realized that I was no longer nervous. In another moment I began to experience the feeling of actually enjoying the situation.

I remember noticing first that the high-velocity bullets didn't whistle as they passed over, as I had always supposed they did. Instead there was a distinct "clack" like the sharp crack of a whip. And the charges of ground explosives produced a rather thrilling quiver in the earth and threw up clouds of dust just like in the movies.

I remember, too, feeling sorry in a self-righteous sort of way for some of the preachers of my acquaintance who were back in civilian parishes, never

to know that a bullet goes "clack" when it passes overhead; perhaps never to know the thrill of conquered fear like I was experiencing. But the reflection of greatest value was related to the absence of fear and the enjoyment of an otherwise dreaded ordeal which had been brought about by my concern for and active helpfulness to a scared lad.

As we crawled along, my helmet bumping against the soles of his army shoes, I felt that here was practical proof that fear can be overcome by serving others. I remembered the scripture which says that love casts out fear and I wondered why even though I had preached on that very text I had been so long finding out what it really meant.

IN A SOCIETY such as ours, beset as it is with many varieties of fears, tensions, confusions, there surely must be many opportunities for us Christians to test this promise and to see its productive effect. We can help others to such an extent that we find we have also helped ourselves, unknowingly at the time, to a greater enjoyment of the very experiences which seemed frightening.

Perhaps John had some such idea in mind when he was inspired to write those words about love and fear so long ago.



#### MISUNDERSTANDING

Our lessons in the catechetical class were on *The Ten Commandments*. Like other pastors, I was trying to impress the children with the need for obedience to them.

I noticed that Shirley had a disturbed look on her face so I asked if she had a question. "Yes," she said. "In history I learned that the Ten Commandments were lost and that many years later the Romans came upon them."

"Well," I urged.

"Pastor," she continued, "where are the commandments now?"

It seemed to me that Shirley had a good question.

—SNYDER ALLEMAN

# Churches Can Do Something About Marriage

By EUNICE F. BOYER

It's true that being members of a church helps people achieve happy marriage.

But churches haven't yet done everything in their power to strengthen family life

THE COURSE in "MARRIAGE AND THE FAMILY" was nearly completed. The textbook did not mention the role which the church plays in shaping modern marriages. The instructor realized that something should be said about the church, that it was important that the church be mentioned. But, in an era when there are 31 divorces for every 100 marriages, and in an era when the church itself is confused in its teachings on marriage and divorce, what can a teacher say?

LIFE magazine, in an editorial some months back, pointed out the rising divorce rate, the spreading deterioration in family life in America today, and ended by emphasizing the responsibility of the church, especially the Protestant churches. LIFE accepted the popular idea that Catholics do not obtain divorces! Even if this were true, the Protestant churches can hardly adopt the Catholic rulings on marriage without falling into the error of emphasizing negative controls rather than positive moral responsibility.

Negative action by the church must rest on the doctrine of the keys—the doctrine that "outside the church there is no salvation." In a nation where some 49 per cent of the citizens above the age of 13 claim, or rather admit, no tie, however slight, with any church, the church can no longer use the threat of excommunication to frighten people into obeying its laws. That threat, sufficient at one time to bring an emperor

to his knees, has lost its terror in a day when almost half of the population have willingly excommunicated themselves.

To send a non-church member or a divorced person to a justice-of-the-peace for marriage is to loosen the tie to the church which led that person to want a religious ceremony. This, rather than the prevention of divorce, may be the result of negative action. The church, in so far as it can do so without compromising its ethical standards, must avoid negative action and try for positive strengthening of the marriage ties.

ON THE POSITIVE SIDE, the church can point with some pride to the conclusions of impartial studies of marital happiness which have been made by capable sociologists. These show that church members not only obtain fewer divorces than non-members but have happier marriages. Furthermore, members who attend church regularly are happier in their married life than nominal members. How are we to explain this? These facts may be set aside as a sort of accident, or they may be attributed by the sociologist to the fact that church members conform rather easily to conventional social standards. But today non-members may be equally conventional persons, not daring rebels against society. The source of the difference seems to lie elsewhere.

It is often said that the essence of New Testament ethics is a reverence

for human personality. A Christian psychologist, Fritz Kunkel, emphasizes this need for mutual respect when he states that a mature person is one who can treat others as subjects rather than objects—that is, one who considers other people and their feelings as well as himself.

This maturity, more than anything else, should distinguish the Christian from the non-Christian in human relationships. It is the practice of this Christian virtue which makes for happy marriage. Marriage, then, is for the mature person who can control his own impulses by the thought of the effect of his actions on others.

The sociological studies indicate that church members tend to be more mature, in this sense, than non-members. This would lead us to believe that in the long run the most valuable contribution that the church can make toward the improvement of the marriage situation is the development of mature Christian personalities. However, in the present state of crisis in our family system, more immediate action on the part of the church is needed.

MOREOVER, WORK in the church can be a powerful unifying factor for the family. Family life today is broken by the many different groups to which the members belong. The teacher knows the children, but not the parents or the family as a whole. The employer knows the husband, but not the wife and children. Friendships also tend to be formed on an individual rather than a family basis.

But the pastor can know the family as a whole. So can other families in the church. Here a family can work and play and worship as a unit. What is more, they can work for a goal greater than that of the individual or

the family, namely, the Kingdom of God. Means must be provided by the church for using its unique opportunity for strengthening family unity and for directing family participation in the tasks of the Kingdom.

Perhaps pastors should see "family nights" as a duty the church owes its members rather than as an aid in strengthening the church organizations. More opportunities for joint effort might be provided. More effort must be directed toward bringing families to worship as a unit.

MOST MARRIAGES are still performed by a pastor. Here is an excellent opportunity for the pastor to serve as a Christian counselor. In spite of the ease of divorce, we are safe in saying that very few couples marry with the cynical view of "Oh, well, it's worth trying. We can always get a divorce." Most couples marry because they are romantically in love.

They have a picture, usually over-romanticized, of a happy marriage. They really hope their marriage will be like that. They are thus receptive to advice on how to achieve this goal. What is the pastor to tell them? This is no simple question. The content of his advice will have to vary with the couple and will depend on the personality of the pastor. Unfortunately, there is no simple formula for marital happiness. Certainly the pastor will find it helpful to know the results of the latest studies on marital success and failure.

In one parish, a young lady received an orchid every month from her fiancé on the "anniversary" of their engagement. Her pastor teased her about the difficulty of coming down to dandelions instead of orchids after marriage. This sounds trivial, yet he was doing effective premarital counseling.

MANY AUTHORITIES advocate setting up machinery for marital counseling in each community, which will move to prevent divorce before the difficulty reaches the divorce court. The pastor has an opportunity to make his study into such a clinic. Some ministers, more gifted or more interested than others, have done a great deal in this field.

To do this, the pastor will of course rely on his religious insight. He should also be able to rely on a sound knowledge of psychology and of techniques for counseling. He need by no means become a psychiatrist, but he should learn to recognize cases which should be referred to one. Some seminaries have courses in visiting the sick, with actual practice in techniques for successful visiting. Perhaps equally detailed, specific, and practical courses are needed in marriage counseling—we might call it counseling the sick at heart.

In times of family crisis, the pastor cannot merely say to the husband or wife, "You have done wrong." The person knows this. To know the right is not to do it, and perhaps the pastor may be more effective than a secular advisor in helping the husband and wife to make changes in attitude and behavior which may save their marriage.

WE HAVE SPOKEN for the most part of those things which the church officials, that is, the ministers, can do to help family life. But an even greater service can be rendered by laymen. This service can be rendered by using the means of social control, which every group uses unconsciously, to create a group climate or atmosphere favorable to happy marriages. This can be done by conscientious use of an old group weapon—"gossip."

We know that positive controls, such

as rewards and praise, are more effective in influencing behavior than negative controls such as criticism, social ostracism, and other forms of punishment. Thus, if a group desires that certain things be done, it is more effective to praise those who do them than to criticize those who do not. Comment on the behavior of our fellow men need not be unfavorable, idle, or malicious. It can show a genuine interest in their welfare and thus further that welfare.

Young people often express a desire to escape from the comments of "old fogies" or "Mrs. Grundies." This is understandable, for malicious gossip does cause much suffering. Yet the evidence shows that happiness is not found in escape from control by public opinion. We know, from tests of marital happiness, that men such as ministers and teachers whose work involves some public control of their private lives tend to have happy marriages.

IN A CONGREGATION we have a control group which has a high standard for marriage. We have a group which is deeply concerned with the lives of its members. Let us be careful to point out those marriages which are successful, those families which are living evidence of what the Christian home can be. Let us give tangible and audible evidence of our approval. Let our young people hear comments on how co-operation, love, and worship as a family group pay real dividends in happiness.

When we are confronted with evidence of unhappy failures among our church families, let us remember the admonition to "judge not." In short, let our church people cast fewer verbal stones and more bouquets. By so doing, they can help young people to have high standards for marriage. They can

make those families which are happy feel the approval of their Christian friends. They can create a small group in which a successful marriage is seen as newsworthy, very different from the newspaper emphasis on Hollywood separations and divorce.

WHILE THE church must never compromise with its high standards of conduct, it can do little by merely negative action to raise the standards of family life. Such action may alienate those who are in greatest need of help from the church. Positive efforts must be made, if our family life is not to sink into moral collapse. Such positive work

might include (1) more preaching with concrete ethical application; (2) more attempts to work with families as a whole; (3) more effective pastoral counseling, both pre-marital and marital; and finally (4) the basic attempt to maintain Christian ideals and to build Christian personalities within the church.

The family is in serious trouble today. The church must seek to "put across" its ideal of the Christian home more effectively than ever before in order to give help to its members and in order to provide a standard of Christian marriage for the nation.

# FAVORITE RADIO PROGRAM?

Protestants will name again this year the radio programs best suited for family listening as a part of their observance of National Family Week to be held May 2-9.

Sponsored by the International Council of Religious Education, the Federal Council of Churches, and the United Council of Church Women, the plan "will indicate to ourselves, to the radio industry, and to radio program builders what the Christian people most appreciate in family radio listening," Miss Pearl Rosser, director of radio and audio-visual education for the International Council, said in her announcement of this plan.

Citations will be made to the radio programs portraying family life which receive the highest number of votes.

On the basis of the questions listed below, which three programs do you think are the best family programs? (Programs should meet 7 out of 10 requirements.)

1. Is the family true to life?

2. Is the family democratic—recognizing the rights of others?

3. Does the family recognize God in its everyday living?

4. Is there a high moral tone to the program?

5. Is the sponsoring commercial in keeping with the best in family life?
6. Does the program make you want to have a better life?

7. Is there a high type of humor?

8. Does the family show an interest in the community, nation, and world?

9. Is the home the center of security and strength?

10. Does the program portray the family as improving?

	Name of Program	Station	Town or City
(First choice) .....			
(Second choice) .....			
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# Some Won't Listen to Good News

By AMOS JOHN TRAVER

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Read Mark 6:1-29. Parallel passages: Matthew (read in following sequence) 13:54-58; 9:35—11:1; 14:1-12; Luke 9:7-9.

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"TO HIS OWN COUNTRY" came Jesus, though his countrymen had long ago repudiated him. Something in a man calls him back to his native soil. Jesus had moved his home to Capernaum, yet he had to give Nazareth one more opportunity. The door of Jesus' compassion is never, never closed.

Nazareth failed him again. It had known him too well and had mistaken his humble gentleness for weakness. It had not known God well enough to see God's perfect reflection in Jesus. Save for a few ill folks made well, Jesus did no miracles in Nazareth and left them marveling, as God himself must do, at the stubborn wills of men.

JESUS is on the march these days. He has broad fields yet to sow and so little time. To train his disciples as well as to increase the range of his mission, he organized the first visitation evangelism.

Mark omits much of the very detailed instructions. They can be read in full from Matthew. Jesus was trying out his method for spreading the Good News to the world. It is the responsibility of Jesus and his disciples to voice the call to repent and believe on him. That work rightly done, the responsibility rests on the hearers.

You remember the classic answer to the question "Will the heathen who never heard of Christ be eternally

damned?" The answer is credited to Moody—"I am not so much concerned about that as I am about what will happen to me if I do not do all I can to tell them of Jesus."

THE DISCIPLES did heal some people and cast out a few demons, but mainly they came as simple, straightforward witnesses of Jesus. They were entertained in homes where they could bear personal, friendly witness.

The success of the campaign brought their reputation to the ears of Herod. Their witness to Jesus knocked at the door of his guilty heart, so that he wondered whether John the Baptist had risen from the dead to condemn him.

No doubt it was the relation between this program of evangelism by Jesus and his disciples to the awakening of the fears of Herod, that led Mark to introduce the story of John's death here.

It was a tragic story of royal sensuality. How often this beastly fault found its way into the history of the kings of Israel! It spreads its ugly stain over the history of David and Solomon. Herod was but a vassal governor compared to them, with none of their compensating virtues. The only good thing to be recorded of Herod was that he tried to save John from death because he knew in his own heart that he was both brave and right.

But the sensual man is always a weak man. In the satisfaction of his appetites he loses all sense of proportion and justice. He will promise eternity for a bit

of sensual satisfaction. A night of lust is worth trading for a hell of which he is not quite sure. Designing women like Herodias and Salome still egg on weak men like Herod to murder and every other crime.

The good news of repentance and salvation may come to them as they are feeling the deadening let-down after sensuality has lost its zest. Then it awakens in them only painful memories

of their sins. They have lived for their senses too long to find in Jesus anything but condemnation. They would like to crucify him again. He disturbs them so.

SO IN HALF a chapter Mark points out the varied reactions to the mission of Jesus then and now. We should also renew our high purpose to be used in the chain of witness which binds his century to ours. To witness the Good News is our responsibility.



### SUSTAINED EFFORT

Among the peculiar weaknesses of our human race is this one: we are not easily capable of sustained effort.

We can rouse ourselves to a tremendous and magnificent effort in an emergency. We can develop a splendid enthusiasm and zeal for a good cause. But our efforts soon become tiresome and monotonous, and our zeal soon cools.

The crowds of Easter worshipers is an illustration in point. There is something about Easter and its message of Life that brings people to God's altar, at least once a year. We get quite smug about the Easter attendances at church, finding in the "Easter crowds" a much-sought assurance that religion has not lost its hold entirely upon the hearts and souls of the people.

But serious and sober thinking will disabuse us of any delusions about the value of attending church at Easter only. If the Christian religion is to be a force, a real and deep influence, in the life of any people or generation, it must be more than an "annual ablution." Once a year is not enough to appear before God. It is not enough in the sense that it satisfies God, nor in the sense that it does the person himself any lasting good.

For, after all, religion is not an "act" or "action." It is a condition, which evidences itself in repeated, or continuous, sustained action. The man who is "religious" finds himself constantly doing, and desiring to do, actions that spring from his inner self, and its needs.

The Church of Jesus Christ will be a force in the land again when her people, all her people, learn the secret of sustained effort in the practice of the religion of Jesus Christ.

Under such conditions the churches of the land will have no "Easter rush" or a "post-Easter slump." Church pews will not be at a premium at Easter time (so that regular attenders need go or stay at home to make room for the "once-a-year" attenders), and go begging the rest of the year.

Along with all the other ways of practicing their religion, people will go to church every Sunday, and every LORD'S DAY will be the same as the original one, the Day of His Resurrection.

—CHRISTIAN F. CHRISTIANSEN



# THE LATHROP FAMILY

## Morning Race

"THIS," announced Joan, "is the end!"

"Can we count on that?" Mark asked, his mouth full of toast and jam.

"My geography paper has disappeared. I worked for hours last night and this morning it has vanished, completely vanished!"

"Did you look on your desk?" I asked.

"I've looked everywhere!" She unfolded her napkin, but she didn't seem interested in her breakfast.

"Try to think of the last time you had it in your hand," suggested her father. "The difference between man and the animals is that he thinks, consciously uses his reason. Try to remember the last time you had it in your hand. Then think what you would naturally do with it after that."

"But I don't remember a thing about it after I was finished."

"Try praying to Saint Whoosis. That's what Johnnie Flannigan does, and, believe it or not, he finds what he is hunting half the time."

"That's easy," said Jerry. "The prayer eases the emotional disturbance, the anger of frustration at the loss, and lets his mind work logically."

"I dare you to tell that to Johnnie or his mother!" Mark laughed.

"WERE YOU WORKING on the paper after you talked to Linda on the telephone?" I asked. "Or before that?"

"Let me see. Linda wanted to know about the history assignment. She never copies it down in class. Calls me up instead. So I stopped working on geography to—and then Ginny called about borrowing my records. That was after I called Ruth because she had the

answers to all those horrible questions in science.—No, I can't remember a thing about it."

"Guess that puts you right along with the animals, doesn't it?" Mark's tone was sympathetic. "We've made such a pet of you, you've seemed like a member of the family."

"Here," protested Jerry. "I didn't mean to class people who can't remember along with the animals. You got me wrong that time. Think of your mother."

"And your father," I agreed. "It is really worse for him, because men aren't gifted with intuition as women are. Now, I could probably walk right up to your desk and put my hand on that paper at once, but that's because I'm a woman. Neither your father nor Mark could do it, I'm sure."

MARK ROSE to the bait with a surprising display of density. "Is that so? We'll soon see about that. Excuse me, please?" Joan smothered a giggle but Jerry and I kept our faces straight.

In a moment he was back. "Here you are, sister, dear. Sandwiched between the atlas and your science notebook, just where anyone who used his head would expect it to be. Maybe men don't need intuition when they have brains," he grinned.

"Perhaps you are right," I mused. "Now what would you say was the best way to reach the top panes in those dining room windows?"

"You're not going to start housecleaning this early, are you?" my husband protested. "Can't you wait till after Easter?"

"Not real housecleaning. It's just

that I can't stand the sight of those windows another day—hardly another hour. But I hate to risk ruining a chair to reach those top panes. Now, if there were some other way to get up there!"

"O.K.," laughed Mark. "I'll get your ladder, but don't think you are putting one over on me." He headed for the basement, while Joan went to gather up her books and Jerry retreated into a defensive silence behind the newspaper.

"Where do you want this?" Mark handled the ladder with one hand, just to show he could.

"Right here," I pointed out. "I wonder whether your strong arm could get these draperies down?"

"It certainly could, but if you make me late for school I'll have them call you up to come sit in the 'late room' in my place." Nevertheless he mounted the ladder and had the curtains down swiftly. He dropped a kiss on my cheek as he passed, quite a display of sentiment for him. "That's for being a pretty nice mother, even if you do make me step around."

"KEEPS YOU AGILE," I teased. "Better wash the dust off your nose before you go to school."

"Now, I will be late!" He tore upstairs, downstairs, and out the front door like a baby cyclone.

"Bye, now," said Joan, her most ladylike self. "He'll race down to the corner and have to wait for a bus anyhow. One just left."

I jumped up from the table and began carrying out the dishes.

"Full steam ahead?" Jerry looked over the corner of his paper.

"Full steam is right! I'll have to make it speedy if I'm going to accomplish everything I have mapped out for this morning. I guess it is the sunshine that has given me all this energy—at least,

that's what has made me notice the delicate smoked effect on these windows."

"AND YOU'RE NOT even curious to hear what my sermon topic is this week?"

"Not a bit. You'll have to hunt your own illustrations!"

Jerry roared. "And I thought I was being subtle! Very well, I won't tell you a thing about it. It shall be a complete surprise. And just to heap a few extra coals of fire, I'll dry the dishes first. Oh-oh, there's the phone."

He was back before I had taken the glasses out of the hot suds. "One of the scout leaders wants to know whether the loud speaker is in order for some records they want to use at the birthday meeting. I told her.—There goes that phone again!"

This time he was a little longer. "Arrangements for the Brotherhood speaker," he reported, seizing a towel. He hardly had picked it up when the bell pealed once more. "I'll be back," he promised.

I HAD FINISHED washing and had begun to dry the silver when he returned. "The choir director wanted to talk over music for after East—Say, what's wrong with that thing?" He went off to answer the phone once more. Suddenly I heard an incredulous laugh . . . then "I'm pretty sure she has forgotten, but I'll ask her." He put his head around the kitchen door. "Had you forgotten you were going to the mission study class with Mrs. Bach?"

I just looked at him. Then I looked at the clock. "You know I had. What am I going to do?"

"That's a question I can't answer!"

"Well," I shrugged, "the windows will be here when I get back. Tell her I'll be ready."

# Personal Problem Clinic

## Problem sister

My sister Roberta is a problem. Several years ago my father and mother died. She continues to grieve for them. She and my younger brother remained on the farm and continued to operate it. But two months ago my brother died. Now Roberta feels that she has lost everything and that nothing offers any hope. In my younger brother's illness my older brother and I had to use strong persuasion—really pressure—to get Roberta's consent for us to take him to a hospital suited to his needs. Now she blames us for his death—"you killed him," she insists.

She is now on the farm alone. She has never had a boy friend, and being — years old, she hardly has any prospect of marriage. She sometimes talks about leaving the farm and getting an apartment in a near-by town. I have repeatedly invited her to come and live with us, but she persistently refuses. She does almost nothing but grieve, and she is interested in nothing. Her financial situation is satisfactory.

Death strikes some hard blows. We may be well-nigh crushed. But we have our lives to live—however long or short—and we need to make the best of them. It's necessary to arrive at a wholesome adjustment to the unwelcome conditions as fast as possible.

Roberta is probably a very sensitive person, and circumstances have warped her outlook. If she continues to mope and sulk alone, she may become a serious case for a psychiatrist. Beyond a strong religious faith, she needs some interests and projects—things that will absorb more and more of her interest and effort, activities that will help pull her out of herself and her troubles. And she needs more association with people, including new friends.

If she came to your home to live, she would probably create an unhappy situation for herself and for you. She will

probably do better to get off the farm, set up new quarters, and go out after new contacts and interests. She must have something to do—something that will occupy her time and yield satisfaction.

## Seeking a Job

We've been married two years. A few months after our wedding I lost my job with a construction concern. My wife has a position as secretary to a lawyer at a fair salary. For the past year I've been working for a charitable organization and am rather poorly paid. I have been looking for better employment for a long time, but there still seems to be no prospect.

How fine that your wife is helping out! That's all right for the time being, but your present arrangement is no solution to the problem. And it hinders you from starting to have a family.

Must you stay in your present location? Why did you lose your job? Was it lack of co-operation, some indiscretion, or lack of ability? Or were the circumstances beyond your control? Study the causes of your failure and go the limit in correcting them. If you can get a good recommendation from your former employer, get it and use it.

Why not make inquiries in other communities and consult employment agencies? Read the "Help Wanted" ads, and make appointments to talk over your problem with other construction firms. Once you get located, try to make yourself more and more valuable to your employer by observing, reading, cultivating good personal traits, and, perhaps, by taking night school courses.

—EARL S. RUDISILL

*Letters regarding problems to be considered on this page may be mailed to Dr. Rudisill at 1228 Spruce St., Phila. 7, Pa.*

# Across the Desk

Some weeks ago we were part of a group of church members who had drifted into a conversational comment of their pastors' pulpit efficiency. None of the men was "acidic" in his reactions to sermons, but it was apparent that attention was often less than a reasonably good pulpit discourse requires if it is to "get across" to its listeners.

To "thought-provokingness" we give number one place to the comment of one of the church's teachers, a clergyman of learning and experience. His appraisal of the sermons delivered by his pastor was indirect but highly interesting. He said, "Some of the most irrelevant but valuable ideas that I have encountered have come to my mind while the Rev. Dr. N. was preaching."

The late Oliver Wendell Holmes in one of his chapters in *The Autocrat of the Breakfast Table*, made the startling comment that lay members of a congregation are often better judges of the merits of a sermon than is the parson who preaches it. The minister rarely hears any but his own sermons. His members, on the other hand, in the course of years listen while a considerable variety of clergymen expound the meaning of the sacred text "as it seems to them." They are broadened in mind and perhaps in soul by the impacts of different interpretations and applications of the revelations of the Bible.

We count ourselves fortunate to have been the object of kindly meant, and what we hope was effective, criticism by older and more experienced men who were parishioners during the first decade of our pastorate. The late Dr.

Albert T. Clay, Assyriologist, we have cause to remember gratefully. He came from his house to our home one Monday morning carrying under his arm a dozen or more paper-bound volumes of Spurgeon's sermons. He said, "Melhorn, your sermons lack warmth. They are too didactic. I suggest that you read one or more of Spurgeon's sermons between Sundays. His themes and language should flavor your quite dogmatic statements of doctrinal truths."

Another man to whom we early became indebted was the son of the late William A. Passavant. He came regularly to services and listened patiently to what must have sounded amateurish or worse, and then invited me to spend an hour with him and listen to his admiring description of a noted Presbyterian preacher, pastor of a church in Pittsburgh. Only rarely did he speak of his father who had died a few years previously. But certainly his competence to put sermons under judgment was worthy of regard.

Maybe one of the needs of our church is some sort of forum or round table or testing system in which the laity will be encouraged to describe their reasons for lack of a commanding interest in "the greatest story ever told" and in the greatest corporation ever formed. The root syllable of corporation is *corp*, which means body, and the church has infinite pre-eminence over any other corporation because it is the body of Christ.

## A great loss to Lutheranism

According to human judgment, the sudden death of the Rev. Ralph H. Long

at his office in New York City Feb. 19 creates a gap in the leadership of the world's Lutheranism which will be felt in every section of the earth into which the fellowship of the Augsburg Confession has penetrated. It is no exaggeration to say of him that he was equipped with talents of leadership that enabled him to see the best plan, find and attach to the work to which the church had called him those competent to act in co-operation, and to press fearlessly toward realization of his church's opportunities.

His knowledge of persons and circumstances, his ability to distinguish practical from visionary courses of action and, probably most of all, his supreme confidence in the nearness and grace of his Lord, in their combination were powerful beyond defeat. His last seven years have been arduous beyond measure for the Lutheran Church. Had the quiet assurance been lacking that he and the National Lutheran Council had the commission from God to carry on, there could be no such triumph over adverse forces as is seen in growing visibility as the weeks pass.

The extent of the burden rested upon him as he proceeded to the performance of duties as they accumulated day after day and year after year, until he was given the privilege to pass from this life on earth to that enjoyed by the saints who are the Church Triumphant. Those who are called to realize the hopes of the past in the realities of the future will strive to achieve fidelity to God's will as Dr. Long apprehended it.

### The legacy of the past

One's first reaction on learning of the ending of a great man's life is regret. The feeling is not an unselfish one. We are all beneficiaries of other men's labors. Our encouragement is that we

are at the same time the inheritors of their obligations. When they are released from conflicts and given rest from their labors, the generation next to them in time and place must take over and engage in the activities from which these beloved dead have been given release.

We Lutherans have an incalculable indebtedness to men and women now with God to whom the issues of this troubled world have been committed for action. We illustrate the significance of that assertion by reminding our readers of the succession of three men who accepted the call to fill the executive office of the National Lutheran Council. Dr. Lauritz Larsen, a member of the Norwegian Lutheran Synod, reluctantly acknowledged the prerogatives of the Lutheran communion of saints to make him the leader of the American response to their European brethren's call for aid following the first world war. He died soon after his return to America, a victim of overwork and exposure. His successor was the late Dr. John A. Morehead.

In 1918 the Commission for Soldiers' and Sailors' Welfare sent Dr. Morehead and three others to Europe to find out what should be done for the Lutheran servicemen in France. He was thereafter designated and authorized to articulate American and European Lutheran leaders in the rehabilitation of the church after the first world war.

With the work in the later years of Dr. Morehead's leadership Dr. Long was closely associated. He was called to continue and extend what had been undertaken by the Council under Drs. Larsen and Morehead. He was competent for the tasks, not only abroad but at home. But they shortened his earthly life. —NATHAN R. MELHORN

## Great Biography

**The Jew of Tarsus.** By Hugh J. Schonfield. Macmillan. 255 pages. \$2.50.

Here is an interesting life of the great apostle. Made especially interesting for Christians, since it is written by a Jew, it brings to light many things that Gentiles usually miss. But the author is not unfriendly to the Christian faith.

In fact, he says of himself, "I am a Jew, and one moreover entitled to be termed a Nazarene, since Jesus is for me the Messiah. But I am not a Christian, if that name is to be applied only to those who have subscribed to the dogmas of the Church in their full orthodox form. I confess the Unity of God, not a Unity in Trinity." He feels himself to be much the Jew that Paul was.

The book is divided into two main sections: Saul the Seeker, and Paul the Envoy. The author's wonderful understanding of Jewish customs, and his most diligent research in Old and New Testaments, the Mishnah, the Talmud and the Midrashim, give this book a solidness that has been lacking in many of the popular lives of this great Christian.

This is in no sense a popular biography, although it is not difficult to read. It is in every sense a scholarly research. The reader constantly has the opinion that here is a work in which no carelessness has been allowed. All assertions are carefully documented. The amount of material quoted from the Apocrypha and Pseudepigrapha, classical and Jewish literature, and Patristic literature is almost overwhelming. One almost wonders how one man could peruse so much.

The author quite honestly states that this is an unorthodox portrait of Paul. And so it is. For this reviewer, that has added to the appeal of the book. Startling ideas are presented, never with the intent to startle, but to present the findings of fresh research.

The author's original translations from the Greek of the New Testament are most refreshing and enlightening. This is truly a great biography of a great man and no student of Paul will want to be without it.

Johnstown, Pa.

WALDEN M. HOLL

## Anti-Semitism

**The Wine of Violence.** By Nathan Zukerman. Association Press. 362 pages. \$5.

This is a book on anti-Semitism. It is not an exhortation or a diatribe. It is an anthology which seeks to analyze and document a very complicated human problem. As such perhaps its most valuable feature is its outline. Quotations from a wide variety of sources are arranged in sections on the nature and causes of anti-Semitism, its history and proponents (from Antiochus to Hitler), champions of freedom and justice, and some proposed solutions for the problem.

The book is scarcely suitable for continuous reading but it is a valuable reference work for those interested in documenting one of the more shameful aberrations of the human spirit. The continuous note of violence and hate is depressing but then, you could scarcely expect an account of this age-old prejudice to be all sweetness and light. As the last half of the volume makes clear some things are being accomplished.

REGINALD W. DEITZ

Philadelphia

## Sermons After Easter

**Unto a Living Hope.** Augsburg Publishing House. 294 pages. \$2.50.

Here are 24 "true-to-the-Word" sermons by as many Lutheran preachers for the Sundays after Easter, Ascension Day, and Pentecost. I am grateful for a book of sound teaching on application of the finished work of redemption to man's life."

The Lutheran

Too little has been available compared with innumerable volumes offered for Lenten reading. Too much of that little must bear the charge of faulty exegesis and false emphasis by writers for little groups who seem to feel they hold a monopoly on basic truths underlying the third major festival of the Christian faith. *Unto a Living Hope* is sound doctrine.

Manifestly it is impossible to review all of the sermons and unfair to select any one as typical. Our brethren have been careful to sow pure seed. I wish they had been less subject to the habit that binds so many of us who try to preach the unsearchable riches, the "take it or leave it" attitude that puts the whole burden on the soil. The sower of Jesus' parable scattered seed by hand. Nowadays it runs down the grooves of a drill into carefully prepared ground. Pure seed is essential.

Getting it into prepared soil is almost as important. The truth about God is the food of men. And we who feed them must get them to take their food.

These preachers have offered the flock pure food. Like the rest of us, they have not always succeeded in making it appeal to those whose "hidden hunger" so desperately needs it.

CARL R. SIMON

Washington, D. C.

## Faith of Famous Men

- *The Religion of Philosophers.* By James H. Dunham. University of Pennsylvania Press. 314 pages. \$4.

This book is the mature work of a mature scholar, the dean emeritus of the College of Liberal Arts and Sciences of Temple University. The author points out that religion can be considered as an investigation of the object of worship or as a study of the institutions that arise to provide means for worship. Since the philosophers have been concerned with the theoretical problem of the nature of God, Dean Dunham confines his attention to a discussion of the views of 10 of the great philosophers regarding this problem.

The views of Plato, Aristotle, Epicurus,

Marcus Aurelius, Augustine, Leibniz, Spinoza, David Hume, Immanuel Kant, and Auguste Comte are considered in successive chapters. The approach is objective rather than critical, although some very pertinent criticisms appear from time to time, for example, regarding Augustine's doctrine of evil and regarding the faith in altruism in Comte's religion of humanity.

One cannot read this book without being made conscious of the fact that to interpret a man's religion is to interpret his entire philosophy. These penetrating snapshots of one segment of a philosopher's system give the reader an understanding of the implications of that system as a whole.

The book is likely to be of special interest to those who have had some previous training in philosophy. A bibliography is attached. The reviewer regrets the neglect of certain interpreters whom he has found helpful, for example, Paul Elmer More on Plato, Stuckenberg on Kant, McKeon on Spinoza.

MERLE W. BOYER

Carthage College

*Fighting for Freedom. Historic Documents* Winston. 502 pages. \$4.50.

One hardly expects a collection of yesterday's speeches and statements to be so absorbingly interesting. The reason is the great skill in selecting documents which profess to state the central meaning of each great hour of crisis throughout the war.

This is what the key people in the warring nations told the public about the meaning of the war. "The Atlantic Charter" . . . quotations from *Mein Kampf* . . . Benes' Appeal to the American People . . . speeches by Roosevelt and Willkie . . . Petain's petition for an armistice . . . the Lend-Lease Agreement . . . Churchill's Quebec speech . . . Hitler's speech on New Year's Eve, 1944 . . . the Charter of the United Nations.

There are several hundred documents, with introductions and comments by the editors, seeking to illuminate "the age-old struggle for freedom and peace." Such inconvenient material as the Potsdam agreement regarding postwar Europe is omitted.

# Lund-Quist Addresses LWA Rallies

By C. A. PHILLIPS

THE NORTH CAROLINA SYNOD is entering into the 1948 appeal for Lutheran World Action with enthusiasm, encouraged by results attained in the 1946-47 appeal in

## North Carolina

which contributions amounted to \$172,047—exceeding the quota

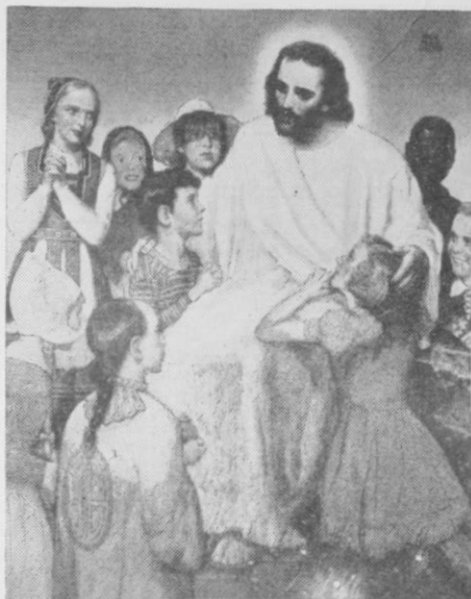
by 18.3 per cent. Quota for 1948 is \$56,450. Conference directors are the conference presidents: eastern, the Rev. M. R. Farris; northern, Dr. B. S. Brown; southern, the Rev. J. D. Sheppard; western, Dr. F. P. Cauble.

It is the purpose of these directors of the appeal that synod reach its quota by LWA Sunday, May 2.

Four LWA rallies were held, with the Rev. Carl E. Lund-Quist, director of the Department of Public Relations of the NLC, as guest speaker. Lincolnton reports, "Emmanuel church filled to overflowing"; Greensboro, "much enthusiasm"; Wilmington, "a fine impression." Largest attendance was at Kannapolis, where approximately 800 were in attendance, with the singing led by a joint choir of more than 100.

SYNOD'S COMMITTEE on ministerial education held two meetings recently, spending days conferring with college students with future church work in view. Fifty-seven Lenoir Rhyne students attended these conferences, the majority being from the North Carolina Synod, and have definitely decided for full-time Christian service. The committee has approved 19 young men, members of the synod now in college, as certified students for the ministry. There are 18 young men of the synod now in theological seminaries, not counting those who completed their course on Jan. 20.

St. LUKE's, Hickory, a rural congregation, has been accepted as part of a mission parish, and has purchased a lot for a church, which will be located in the center of a rapidly growing community. The synod, as has been its custom relative to mission congregations, contributed half the



A NEW COLEMAN PICTURE, "Christ Blessing the Children," will be unveiled in Lutheran Memorial Sunday School, Madison, Wis., on Palm Sunday. The 40 in. x 50 in. picture will be a memorial to Mrs. Virginia Schroeder Voss and Mrs. Mary Meloche. It will be placed above the altar in the assembly room of the primary department. Ralph Pallen Coleman, a Philadelphia illustrator who has done many paintings for the new "Christian Growth Series" of Sunday school lessons, has done murals and altar paintings for a dozen Lutheran churches in recent years.

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purchase price of the lot.

THE REV. E. F. TROUTMAN, pastor of the Boone parish, together with the president of synod, Dr. Voigt R. Cromer, attended the Rural Institute in Columbus, Ohio, conducted by the Board of American Missions Feb. 18-19. They report helpful discussions of the many needs and conditions in rural congregations.

To mark the beginning of its THIRD CENTURY, St. John's, Cabarrus, has completed an interior renovation and decorating program. New pews with panelling and chan-



cel furnishings to match have been installed, together with a double choir loft with seating capacity for 50. Total cost was \$17,000, which includes the special gifts of chimes and amplifier to cover a range of six miles, carpet, and altar paraments.

**INSTALLATIONS:** The Rev. Paul L. Morgan, St. Peter's, Salisbury, Feb. 1; the Rev. J. S. Wessinger, St. Martin's parish, Albemarle, Feb. 8.

**CALL ACCEPTED:** C. Marion Starr, a recent graduate of the Southern Seminary, has accepted the call to St. Paul's, Hamlet, effective April 1. Student Starr and Miss June Hollar were married Jan. 25 in Bethany Church, Hickory, the church of which both were members.

**CHANGE OF PLACE of meeting:** Because of delays in the completion of Christiana Church, the place of meeting of synod has been changed to St. John's, Salisbury. The date remains the same, April 6-8.

## Two Churches Add Educational Units

By F. E. STROBEL

**TOLEDO**—Growth has been so rapid in two Toledo Lutheran churches that they have had to erect additions to their plants to take care of their expanding program. Erected in 1942, the building of the Church of the Reformation was soon too small. An "L" to the church auditorium now doubles its seating capacity and provides two assembly rooms with 12 classrooms. It was dedicated on Feb. 1, the 25th anniversary of the congregation. The Rev. Willard I. Hackenberg, a former pastor, was the speaker.

At the anniversary dinner, greetings were brought by Dr. W. E. Bradley and Dr. F. E. Strobel, former pastors, the Rev. Charles A. Hackenberg, and Dr. W. Carl Satre, pastor of Augsburg Church, donor of the chapel and equipment. The Rev. J. William Wahl is pastor of Reformation.

Augsburg Church now has a three-story educational building in which to house its

more than a thousand Sunday school scholars. It was dedicated on Feb. 22. Dr. George W. Miley, president of the Ohio Synod and a former pastor, was the speaker. Every pastor who has served the congregation was present.

**ST. PETER'S CHURCH**, Holgate, Ohio, held 40th anniversary services on Jan. 18. The anniversary was marked by the completion of a brick parsonage. The congregation was host to the Western Conference Lenten retreat on Feb. 9. "The Pastor Keeps Lent" and "The Congregation Keeps Lent" were topics discussed. The Rev. O. S. Goerner is the pastor.

### "Over-60" Club

The seniors of Augsburg Church, Toledo, were invited for a Christmas party on Dec. 19. All over the age of 60 years were eligible. Nineteen were present. Among these was Mr. Charles Johnson who was 90 on Jan. 13, 1948. They sang hymns and talked about the church of their childhood. In keeping with their desire to have a meeting every two months, they were called for a Valentine luncheon on Feb. 6. This time there were 38 present. That their joy was unbounded is evidenced by the fact that one in the seventies stated that he felt 10 years younger. The church has organizations for the children, youth, and for those of mature age. The seniors should not be forgotten.

**THE REV. DORR R. CROUNSE** began his ministry as associate pastor with Dr. A. E. Bell who has been serving Glenwood Church, Toledo, for 35 years. Pastor Crounse was installed by Dr. Amos J. Traver on Feb. 9. . . . The Church of Our Saviour, recently organized, extended a call to James Amos, a student of Hamma Divinity School. He is expected to take charge immediately after his ordination on May 6.

**FIRST ST. MARK'S CHURCH**, the Rev. Edward Orinson pastor, is in process of en-

largement of church and school facilities. . . . Holy Trinity, the Rev. C. A. Hackenberg; Bethany, the Rev. J. Alfred Updegraph; Messiah, the Rev. James R. Baldwin; Olivet, the Rev. Paul R. Getter; and St. Paul's at Paulding, the Rev. J. R. Bender, are raising funds and preparing to build.

DR. S. C. MICHELFELDER spoke to a full house in the civic auditorium on Jan. 18. His report of work in Europe gave a mighty impetus to the raising of the Lutheran World Action quota for 1948. Dr. Michelfelder was sponsored by the Lutheran men of all synods in Toledo. He also spoke at the meeting of the all-Lutheran pastors' association on Jan. 19.

THE REV. E. J. E. KUHLMAN, ordained in 1896 by the District Synod of Ohio, resigned his pastorate of St. Luke's, east of Toledo, effective Jan. 31. The resignation was due to failing health. At the request of the church council Pastor Kuhlman has consented to supply until a successor can be secured. He served this rural congregation since 1919, together with First St. Mark's in East Toledo until eight years ago when the parish was divided.

THE LUTHERAN MISSION and Church Extension Society of Toledo has purchased a 20-acre farm on Alexis Road and has laid it out to include a church site, two commercial developments, and 69 residential lots. Sale of the lots will help finance a building for the Church of Our Saviour, organized last fall.

## Repairs and Reconstruction Underway in Harrisburg Churches

By GEORGE F. HARKINS

HARRISBURG—Renovations and redecorations are in progress all over Harrisburg. At Messiah Church, the church school building is undergoing a wholesale facelift and is getting new lighting fixtures. Trinity Church is preparing to inaugurate a program of renovation under the guidance of the Rev.

Ellerslie A. Lebo, a member of the committee on church architecture of the ULCA.

Memorial Church recently renewed the appearance of its church school rooms. Zion Church has begun its month-long redecoration program which will be completed by Easter. Zion Church, Penbrook, is preparing to erect a \$60,000 church school building as soon as plans for its construction can be completed.

World-famous St. Olaf Choir sang to an overflow crowd in the State Education Building's Forum on Feb. 8. Fifteen minutes before the concert was to begin, the doors to the Forum were closed and several hundred music enthusiasts were turned away. Under the direction of Olaf Christiansen, the choir presented its almost two-hour concert to more than 2,500 listeners.

ST. PAUL'S CHURCH, Harrisburg, became self-sustaining in January. Begun as a mission in 1915, the congregation was supported by Zion Church, Harrisburg, under whose inspiration the original group set out on its missionary enterprise. During the past few years, the congregation has redecorated its church, installed an organ, purchased a parsonage, and consistently met its benevolent apportionments in full. The Rev. Walter F. Forker is the pastor.

The building provides a small chapel, a room for kindergarten work, a room for congregational dinners, and a large room for youth and recreational activities, as well as office space for a secretary and two pastors. The exterior is native limestone and the interior of tile and cinder block. The windows of the recreational room are glass brick.

DR. THEODORE G. TAPPERT, professor at the Philadelphia Seminary, was speaker at the Harrisburg Lutheran World Action rally Feb. 1 when more than 500 assembled in Zion Church to participate in one of the hundred similar rallies being conducted throughout the United States and Canada.

THE REV. J. ELMER LEAS, pastor of St. Matthew's Church, Harrisburg, was elected president of the Harrisburg District at its annual meeting held in conjunction with

its pre-Lenten retreat in St. Luke's Church, Schaefferstown, on Feb. 10. The Rev. Paul Sheffer, pastor of the host church, was elected vice president. The Rev. Lester M. Utz and the Rev. Harry T. Richwine were re-elected secretary and treasurer, respectively. Dr. Harry F. Baughman, Gettysburg Seminary, was speaker at the afternoon session.

Dr. JOSEPH D. KROUT, secretary of the Central Pennsylvania Synod, was appointed by the executive board of the synod to be the LWA director for the 1948 appeal. An organizational meeting of conference and district directors was held at the Church House in Harrisburg on Jan. 28 when the Rev. Frank M. Brown, ULCA director, presented plans for the current appeal.

THE UNITED CHURCHES of Harrisburg conducted an Institute on Church Architecture on Jan. 29 in Redeemer Church, Harrisburg. Principal speaker was Dr. Elbert Conover, director of the Interdenominational Bureau of Church Architecture.

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## CAMPUS

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### "Men of Mt. Airy" to Organize

*"The purpose of this organization is . . . to interest the men of the Church in the work of the Seminary and to accumulate funds . . ."* So reads Article II of the proposed constitution for the "Men of Mt. Airy Seminary," Philadelphia. Dr. Peter P. Hagan, benefactor of the Seminary in many ways, is the organizer of this new movement to bring greater support to the institution.

Perhaps it was the fine work being done by the Women's Auxiliary of the Seminary, perhaps it was the increasing need for funds to keep the improved properties in shape, and perhaps it was just a feeling that it was about time that the men were organized in the interests of the school. At any rate, Dr. Hagan believes that he can find a thousand men who will be willing to give at least \$10 a year for Mt. Airy.

Organization is scheduled to take place

in the early spring. While the majority of the members will undoubtedly be laymen, clergymen will be eligible. Funds raised will be turned over to the seminary board for property maintenance, repair, and improvement.

### Hiller Chancel dedicated at Wittenberg

In memory of Dr. Robert H. Hiller, professor of Greek at Wittenberg College for 32 years, the Hiller Memorial Chancel was dedicated on Feb. 9. Funds for reconstruction of the chancel in the college chapel were provided by Mrs. Hiller.

Complete redecoration of the college chapel includes a new sacristy, organ room, new lighting fixtures, and a new altar. The chancel is finished in light oak paneling.

The pulpit and lectern were originally part of the chancel of the old St. James' Lutheran Church on Madison Avenue in New York City. They were presented to St. James' Church many years ago by Mrs. Hiller's family.

Dr. Hiller was a graduate of Wittenberg in 1889. He joined the Wittenberg faculty in 1910. His most notable contribution to literature was a translation of Homer's *Odyssey*.

Dr. Rees Edgar Tulloss, president of Wittenberg, and the Rev. Louis H. Valbracht, pastor of St. John's Church in Zanesville, Ohio, made addresses at the dedication.

### Veterans in majority

Sixty-eight per cent of the male students registered at Wittenberg College are veterans, according to figures for the second semester released by the registrar, Miss Helen Dyer. In the junior class the percentage reaches 88, with 142 out of 162 men being vets. Two per cent of the women are also veterans.

There were 86 new admissions. Of these 75 are freshmen, while another 22 are returning students from other years who did not enter until February.

The total enrollment is now 1,469; 994 men and 475 women.

## Muhlenberg Fire Damage Fund Set At Quarter-Million by Ministerium

PHILADELPHIA—Raising \$250,000 to restore the administration building at Muhlenberg College wasn't something the Ministerium of Pennsylvania had planned as part of its 200th anniversary.

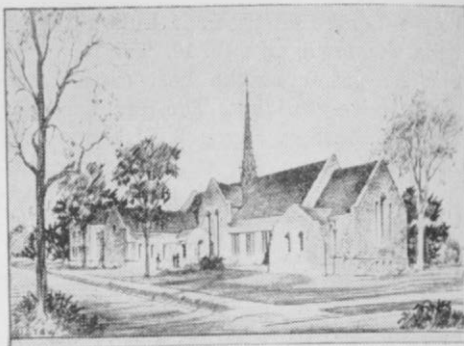
Urgent need for the money became evident when it was learned that the sum received from insurance coverage, \$166,000, would fall a quarter-million dollars short of the full cost of reconstruction. The administration building was heavily damaged by fire on May 30, 1947.

With the facts before it, the Ministerium held a special meeting in Allentown on Feb. 2. Decision to seek the "Fire Damage Fund" was reached.

Rebuilding plans call for the use of the present walls which will be built up to provide a full top story with flat roof instead of the earlier gables. This will permit the addition of another story if needed in the future. Worn-out electrical and plumbing equipment will be replaced, and the building will be fireproofed throughout. Work has already been undertaken, and it is hoped that the renovated structure will be ready for use in the fall.

Plans for raising the \$250,000 "Fire Damage Fund" are well under way. They call for an appeal to all the congregations of the Ministerium for an average of \$1.50 per communing member. Campaign dates are April 25-May 9. All contributions are to be on a cash basis, and all the money is expected to be in when the Ministerium meets on May 24.

Dr. Earl Erb, secretary of the Ministerium, is chairman of the campaign plan committee. The Rev. Rollin G. Shaffer, pastor of Grace Church, Shamokin, and the Rev. Robert E. Neumeyer, assistant pastor of St. Mark's Church, Williamsport, have been appointed as field directors for the appeal. Twenty-eight district meetings have been scheduled for April 12-23, at which the needs of the college will be ex-



### New Roanoke Church

A \$150,000 edifice is to be erected for Virginia Heights Lutheran Church, Roanoke, Va., the Rev. Frank K. Efrd pastor. Walter H. Thomas of Philadelphia is the architect for the modern gothic structure which is to grace the corner of Brandon Avenue and Grandin, Roanoke, in the Raleigh Court suburban section of the city.

Approximately two-thirds, or \$100,000, of the money needed to complete the building will be in hand by the close of 1948 and the congregation has authorized borrowing up to \$55,000 for the remainder. The debt will be amortized over a 10-year period by budget appropriations.

Actual construction is expected to get under way this summer, completion scheduled for mid-1949. A new name for the church, necessitated by moving from one suburb, "Virginia Heights," into another, has not as yet been chosen.

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plained. Muhlenberg's president, Dr. Levering Tyson, plans to speak to the pastors at the spring conferences in April.

IN SIXTY YEARS the Church of the Nativity, Philadelphia, has gathered a congregation of 1,404. Anniversary services were held Feb. 1-8. Dr. E. E. Fischer, president of the Ministerium of Pennsylvania, and Dr. Paul J. Hoh, president of the Philadelphia Seminary, were among the speakers. The Rev. Warren C. Johnson has been pastor of Nativity Church since 1945.

MORE CHILDREN were baptized and more marriages solemnized last year in the Church of the Ascension, Philadelphia, than

in any previous year in the congregation's 50-year history. The church is on the campus of the Philadelphia Seminary. The Sunday school reached a higher average attendance than in any other year, reports the pastor, the Rev. Gustav K. Huf. Re-decoration of interior walls and new lighting are current projects.

DEDICATION of the Church of the Reformation, built by a mission congregation organized in 1942, took place Feb. 1. Previously the congregation had been meeting in the parsonage provided for the pastor, the Rev. Wilton D. Ernst. The new building cost \$90,000. Ground-breaking took place last April 27. First service in the completed building was on Christmas Eve.

THE REV. CHARLES S. JONES, now in his fiftieth year in the ministry, celebrated the silver anniversary of his pastorate in Trinity Church, Darby, on Feb. 15. In honor of the event a congregational banquet was held on Feb. 12. Sister Georgia Bushman, cousin of the pastor, and Dr. William C. Ney, of Brookline, made addresses.

RECENT CHANGES of pastorate in the Ministerium are:

The Rev. Ira S. Fritz resigned as pastor of St. Paul's Church, Annville, effective Feb. 15, in order to become a missionary of the Board of Inner Missions.

The Rev. Hans B. Jentsch resigned the pastorate of Christus Church, Philadelphia, effective March 1.

The Rev. Celo V. Leitzel, recently ordained by the Ministerium, accepted the call of the Philadelphia Seminary to become the Junior Fellow.

The Rev. J. E. Shewell, of the Central Pennsylvania Synod, has assumed the pastorate of First Church, Jersey Shore, and St. Michael's Church, Cogan Station.

The Rev. Atwood T. Smith resigned as pastor of the Hilltown-South Perkasio Parish in order to accept a call to Holy Trinity Church, Wildwood, N. J., effective March 1.

The Rev. George R. Deisher, Jr., resigned as pastor of Christ Church, Camden, and accepted a call to St. John's Church, Homestead, of the Pittsburgh Synod, effective April 1.

## Congregation Organized Near Erie

By GEORGE E. LITTLE

PITTSBURGH—A new congregation, the second in this synod since the beginning of 1948, was organized Feb. 1 near Erie.

### Pennsylvania

It has been named "St. Paul's Evangelical Lutheran," has 96 charter members, 140 baptized. The Rev. C. Wayne Peterman has accepted the call to be pastor, and divides his time between this congregation and Mt. Calvary, Erie. The service of organization took place in St. John's Church, the Rev. C. O. Dufford pastor. The speakers were Dr. S. S.

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The Service ..... 10:45

Youth Fellowship ..... 5:00 P. M.

Richard W. Albert, Pastor

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Walking Distance of All Hotels.

SERVICES 11 A. M. and 8 P. M.

Rev. J. E. Stockman, Pastor

Schweikert and Synod Superintendent D. L. Houser.

THE SUNDAY SCHOOL of Trinity Church, New Brighton, has purchased a lot for Fairfield Branch Sunday school in Erie. The latter school was organized by Dr. J. F. Bermon, former pastor of the New Brighton church and now at Christ Church, Lawrence Park, Erie. The Rev. W. H. Marburger is pastor of Trinity Church.

TRINITY CHURCH, Connellsville, the Rev. Richard Langsdale pastor, has voted unanimously to give \$2,000 in 1948 for a church building at the newly organized Carmichaels Mission. The Greensburg Conference Brotherhood has pledged the sum of

\$1,000 toward aiding this mission.

TWO CHURCHES gave over \$3,000 each for Lutherlyn camp in 1947, First English Church, Butler, and St. Paul's, Monessen. On a membership basis it was \$7 and \$9, respectively. Salem Church, Brush Creek, stood third in the appeal, with \$1,332 or \$5 per member. Close behind in per capita gifts were St. Mark's, New Stanton, and Emmanuel, Prospect. The Evans City church gave \$1,127, nearly \$3 per communicant, and the Ruffs Dale congregation came next.


PAYMENT of full apportionment in 1947, for the first time in years, was the achievement of St. Stephen's Church, Pittsburgh, St. John's of the Middle Lancaster pastoral charge, St. Jacob's of the Elderton pastoral charge, and St. Peter's, Northeast. Contributions to benevolence in 1947 exceeded current expenditures at Emmanuel Church, Knox, the Rev. L. R. Fox pastor.

CONTRIBUTIONS to benevolence causes totaled \$13,172 at First Church, Warren, in 1947 to exceed the current expenditures by \$700. Gifts to LWA reached a total of \$9,097 on the two-year quota, and an additional \$964 went to a special reconstruction project overseas. Shipments of clothing to LWR in 1947 amounted to 3,760 pounds. The two pastors are the Rev. E. K. Rogers and the Rev. M. W. Allison. The latter devotes two days a month to visitations in the Warren State Hospital for mental patients, ministering to any Lutheran patients whose names are supplied by pastors. First Church has added to its Sunday program the Matins Service.

Almost \$40 per confirmed member, \$39.70 to be exact, was contributed in 1947 at Grace Church, Emerickville, the Rev. A. C. Curran pastor. The church has considerably less than 100 members, yet gave \$946 to benevolence causes.

DR. FRANKLIN CLARK FRY, president of the ULC, was the speaker at Erie's mass rally for Lutheran World Action on Feb. 22.

FIVE Scout organizations and three Lutheran Leagues are sponsored by St. Stephen's, Erie, Dr. A. U. Gesler pastor. There is a Cub Scout pack, Boy Scout troop,



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**LUTHER PLACE**  
**MEMORIAL CHURCH**  
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L. Ralph Tabor, D.D., Pastor  
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11:00 A. M. The Service  
5:00 P. M. Vespers  
6:00 and 7:00 P. M.  
Supper and Youth  
Programs

**HOLY TRINITY CHURCH**  
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7 O'CLOCK  
In God's Great Out-of-Doors  
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Dr. Ross Stover, Great Choir,  
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(Flowers delivered to sick  
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**A MORNING OF SPIRITUAL GLORY**



Senior Scout unit, and two Girl Scout troops. Accessions to the confirmed membership in 1947 totaled 82, eight of them by baptism, and 45 children were baptized. . . . The "God and Country" scout award was presented to Roy R. Kimmel at the Feb. 8 service in his church, St. James, Jewett, Ohio, the Rev. A. G. Fischer pastor. The "Silver Beaver" has been awarded by the Scout Council of Allegheny County (Pa.) to Mr. Paul Liner, Sunday school superintendent of First Church, Duquesne, Dr. C. W. Baker, Jr., pastor.

THE LUTHERAN INNER Mission Society of Pittsburgh has set up a new Social Service Department. It has five staff members and is headed by Miss Lillian Weckbecker. She has just entered this work after six years as a supervisor of the Juvenile Court Probation Department. She is active in her congregation at Sharpsburg and in the district Thiel Women's Club.

PLANS are in the hands of Emmanuel congregation, Etna, for erection of a new Sunday school building and for remodeling the present church. The church organ has been enlarged and electrified. The Rev. W. B. Claney, Sr., is the pastor. . . . THE ENTIRE CHANCEL of Old Trinity Church, Pittsburgh, has been renovated, including the removal of the choir from behind the altar to the right side, front, of the congregation. A gift from Mr. and Mrs. Jacob Volkwein made this project possible. Dr. G. E. Swoyer is the pastor.

FORMALLY INSTALLED March 2 as the first

full-time campus pastor for 1,200 Lutheran students in the Pittsburgh area was the Rev. J. V. Murtland. His office is close to the University Center in Oakland, and his home in Mt. Lebanon. Mailing address: Box 7227, Pittsburgh 13.

A CHURCH DEBT that stood at \$70,000 only 10 years ago, at Mt. Lebanon United Lutheran, is to be paid off this year. Steady growth of the congregation now necessitates planning for additional development, with the possibility of relocation. The Rev. J. Bender Miller is the pastor. . . . An electronic organ was dedicated Feb. 8 at St. Matthew's, Leetsdale, the Rev. E. K. Romberger pastor.

A SCHOOL of Christian Education is conducted every Saturday at St. John's, New Castle, the Rev. A. E. Simon pastor. The

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Sunday school has voted to provide a \$100 share for the nursing unit of the Tsingtao Hospital, China Mission. The school also supports a native worker in India, and the Missionary Society has a protege in South America.

## Leesville First to Pay 1948 Quota

By WYNNE C. BOLIER

WITTENBERG CHURCH, Leesville, is the first congregation in the state to pay its 1948 Lutheran World Action quota. The congregation is planning an extensive building program but took special offerings in January to fulfill its "must" obligation to LWA. The Rev. J. Milton Frick is the pastor.

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329 Berkeley, Tacoma, Washington  
Olin G. Dasher, Pastor  
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1135 O'FARRELL STREET  
CHURCH SCHOOL—9:45 A. M.  
CHIEF SERVICE—11:00 A. M.  
YOUTH VESPER—7:00 P. M.  
J. George Dorn, D.D., Pastor

### **THE FIRST ENGLISH LUTHERAN CHURCH**



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ALBERT B. SCHWERTZ, D.D., Pastor  
Morning Worship, 11:00 O'clock

The Rev. F. W. Brandt is directing the synod's effort to raise \$41,000 for this cause in 1948. The LWA film, "The March of Faith," is making the rounds in the conferences.

THE REV. VIRGIL A. CAMERON, a former army chaplain, began his work in the Valentia Hills section of Columbia on Feb. 15. A survey had been made in this area by the Board of American Missions, and C. S. King, student at the Lutheran Seminary, conducted services for the group of Lutherans.

THE REV. WILLIAM SCHAEFFER of Jackson, Miss., began work in the Augusta Road section of Greenville on Feb. 15. He was assigned to this work by the Board of American Missions. This area was surveyed last year and has been approved for new work. Pastor Schaeffer will begin holding services and work toward effecting the organization of a congregation. He is the son of Dr. H. Brent Schaeffer, president of the Mississippi Synod.

WORK HAS BEEN started on erection of a new church building for Epiphany congregation, St. Matthew's, the Rev. John W. Wessinger pastor. The former building was destroyed by fire last year. The new structure will be of brick veneer and have a seating capacity of 175. Classrooms will be provided for the Sunday school.

ST. PETER'S PARISH, Chapin, has plans for immediate erection of a parsonage. The former building was destroyed by fire last December. The new structure will be an eight-room brick veneer home erected on the site of the old parsonage.

THE REV. FRED E. DUFFORD was installed as pastor of Advent Church, Navy Yard, Charleston, on Feb. 8. The service was in charge of Dr. Karl W. Kinard, president of the synod. Pastor Dufford came to this parish from Luray, Va.

THE REV. E. K. COUNTS, for more than five years pastor of the Johnston parish, accepted the call to Silverstreet Church. Pastor Counts has been chairman of synod's stewardship committee. While at Johnston contributions for all benevolent causes in the churches of the parish were



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I accepted the present  
of an Oxford Bible  
twenty years ago.*

*Washington, D.C.  
October 3, 1861*

*A. Lincoln*

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increased many times over until last year full payment was made on all quotas. This was also the record of the Western Conference which four years ago was at the bottom of the list in the synod.

THE REV. CECIL W. CARPENTER resigned as pastor of St. Paul's Church, Mt. Pleasant, to accept the call to the Church of the Reformation, Savannah, Ga. He took up his new work on March 1.

THE CHURCH OF THE ASCENSION, Columbia, the Rev. Henry A. McCullough, Jr., pastor, expects to begin work on an educational building immediately after Easter.

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There is \$26,000 in the building fund. The congregation has a membership of 450.

CHILDREN'S services are being held each Sunday morning in the parish building of the Church of the Incarnation, Columbia, the Rev. George E. Meetze pastor. This is part of the special Lenten program.

THE REV. J. EMMET ROOF, pastor of St. James' Church, Sumter, reports adoption of the "Honor System" of sharing for the support of the Lord's work. No pledges are made, but each member is "on his honor before God" and other members, to share as God blesses him. A number of churches in the synod are following this plan successfully.

ST. JAMES' CHURCH, Summit, the Rev. Joseph C. Derrick pastor, has been remodeled at a cost of \$11,000. Work includes brick veneer, building five classrooms, sacristy, choir stall, tower, and painting the interior. This congregation contributed more for benevolence causes during the past year than for current operation costs. Baptized membership increased 11 per cent, confirmed membership 20 per cent, and communing membership 29 per cent during the past two years.

CEDAR GROVE CHURCH, the Rev. Joseph C. Derrick pastor, reports as improvements during the past two years, installing a water system, rest rooms, interior of the church repaired and repainted. Other improvements which came as gifts include a brass altar set, paraments, pew racks for service books, and an outdoor church sign. Women of the church furnished a lounge in the basement and are now furnishing a kitchen. Communicant membership has increased by 51 per cent. A new garage was built for the pastor and concrete walks laid.

DR. CARL B. CAUGHMAN, social missions pastor of the synod, spoke at Holy Trinity Church, Anderson, on Feb. 20. He gave emphasis to evangelism and reviewed the mission study book. The Rev. Alton C. Clark, pastor at Anderson, is chairman of the evangelism committee of the synodical board of social missions.

*The Palmetto Leaguer* is a monthly mag-

The Lutheran

azine, published under the auspices of the synodical Luther League. The February issue is the sixth to appear. Copies are sent to the Leagues throughout the state. Miss Betty Rice, Newberry, is editor, and Miss Anna Margaret Lominick, associate.

"RELIGIOUS EMPHASIS WEEK" was conducted at Newberry College for three days during the first week in February. Leaders included the Rev. Herman L. Gilbert and Sister Mildred Winter. The college reports 563 students enrolled for the present term.

AT A CONGREGATIONAL meeting of the Church of the Reformation, Columbia, Dr. Wynne C. Boliek pastor, held on Feb. 15, the group voted unanimously to erect a new parsonage on a lot on River Drive. This property was purchased last year. The house will be of brick veneer.

## First Full-time Office Created In Synod of Western Canada

By E. G. Goos

THE MAN WHO SAID something must be done about benevolence record in western Canadian congregations is the man who has been assigned to do something.

Alexander Graf of Winnipeg, treasurer of the Synod of Western Canada, advised the executive committee of synod on Jan. 7 that some bold step should be taken. "We need a full-time stewardship secretary to visit the congregations," said Mr. Graf. The committee responded by electing Mr. Graf to this position for one year.

Congregations of the synod have been reaching only about 40 per cent of their ULC apportioned benevolence in recent years. They are faced also by urgent need for substantial support of the theological seminary in Saskatoon, Saskatchewan.

Previous discussion of establishing the office of synodical president on a full-time basis had ended in a decision that a synod could not afford a full-time officer when it was unable to pay its full apportionment

to the United Lutheran Church.

On Jan. 7 the synod decided it could not afford to have a man engaged full-time in developing the benevolence spirit of its churches. Mr. Graf will visit every church, confer with councils, speak to congregations, visit leading men of the synod. He has been granted a one-year leave of absence from his business. His first undertaking was to confer with the ULC secretary of stewardship, Dr. Clarence C. Stoughton, to attend the stewardship conference held March 4-5 at Buck Hill Falls, Pa., and study the stewardship situation in various sections of the ULC.

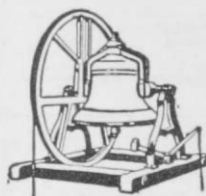
WORKING THROUGH the Canadian Chris-

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tian Council for the Resettlement of Refugees Overseas, Canadian Lutheran World Relief expects to facilitate the entry of 30,000 refugees to Canada by the close relative scheme. Under this plan relatives in Canada may nominate prospective immigrants to the Canadian Government, guaranteeing passage and homes in Canada.

CLWR would also assist a large number of Lutheran Estonians and Lithuanians to come to Canada. Fairbridge Farm School in British Columbia is being sought as a home for refugees and displaced persons where they might become acquainted with Canadian life and methods of farming.

The organization also assumed the responsibility of raising \$75,000 for the child-feeding program of *Evangelisches Hilfswerk*, chiefly in the Russian Zone. *Hilfswerk*, reported Treasurer T. O. F. Herzer,

just returned from a visit overseas, "is doing most effective work and has received the commendation of government officials everywhere." A substantial amount of the proposed relief sum has already been used to purchase and dispatch cod liver oil, oatmeal, and other necessary food items. To date 132,813 pounds of clothing have been shipped overseas by Canadian Lutheran World Relief from its warehouses at Kitchener, Ont., and Winnipeg, Man.

The Rev. F. W. Lenz reported on the success of the Share-the-Food Program. Thousands of cans of meat, fats, and vegetables were provided by congregational groups and sent overseas. Wholesale purchase in large quantities will make this form of relief unnecessary in 1948, but the collection of funds and clothing is to be intensified.

Officers of CLWR elected at the annual meeting, Winnipeg, Feb. 5, are: Dr. Rex Schneider, Regina, president; the Rev. G. A. Heimann, Winnipeg, secretary; T. O. F. Herzer, Winnipeg, treasurer; the Rev. K. Bergsagel and H. Gauer, Winnipeg, members of the executive committee. The Rev. Clifton Monk is executive secretary.

FIFTEEN HUNDRED Mennonites from the prairie provinces have chartered a vessel to take them to Paraguay. Their main reason for leaving Canada is to avoid the embarrassment of conscription in the event of another war. They will begin life in their new homeland in a very primitive way.


Most of the emigrants are from Manitoba. A few smaller groups are expected to follow the main body at a later date.

The Mennonites plan to emigrate to the southeastern corner of Paraguay where they will grow cotton, peanuts, and tobacco, and also raise cattle. That part of the country is heavily wooded at present. A great deal of clearing will be necessary before the land can be used for agriculture.

"The less reformed sections" of the Mennonite community are embarking on this emigration, explains B. S. Dubiinsky, their legal counsel. They "cling tenaciously to their simple faith and do not want to see their children become too worldly."

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## DECEASED

Julius J. Neudoerffer

Dr. J. J. Neudoerffer, pastor of Trinity Church, West Hazleton, Pa., suffered a stroke while visiting a parishioner and died in Hazleton State Hospital on Feb. 24. A son of the Rev. Ernst Neudoerffer, he was born in Brazil in 1878. A graduate of Wagner College and Martin Luther Seminary of the Buffalo Synod, he served parishes in the Canada and Pittsburgh synods before coming to Hazleton in 1931.

He is survived by his wife; a son, Carl, pastor of St. Mark's Church, Allentown, Pa.; a daughter residing in New Jersey; and a brother, Dr. Ernst Neudoerffer, who has given many years of service as a missionary in India.

Dr. E. E. Fischer, president of the Ministerium of Pennsylvania, conducted the funeral service.

Charles H. Puls

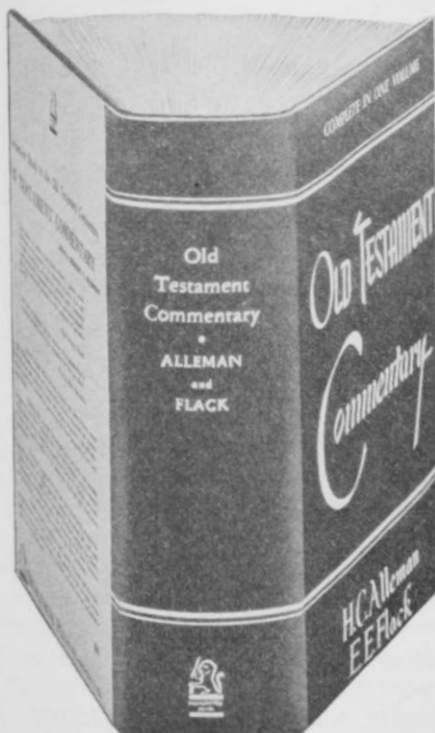
Charles H. Puls, father of Pastor Charles A. Puls of Luther Memorial Church, Madison, Wis., died in Omaha, Nebr., on Feb. 12 at 84 years of age. He was one of the organizers of St. Mark's Lutheran Church, of which he was a member for 61 years, and had been superintendent of the Sunday school 26 years. Funeral service was conducted by his son.

Besides Dr. Puls, two sisters, Edith and Helen, survive.

Mrs. Franzisca Tourney

Mrs. Franzisca Tourney, wife of the Rev. Peter Tourney, former pastor of the Serath-Elbourne parish and now retired, died in the General Hospital, Regina, Sask., on Jan. 15. She was 54 years old and is survived by her husband, five daughters and four sons.

Funeral service was conducted by the Rev. J. W. Mahlstedt, pastor of St. Paul's Church, Elbourne, Sask.



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L-3/10

# IN CONCLUSION . . .

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It's SURELY a queer turn of events that Jerusalem, the city of David, the holy city, should get mixed up in New York State politics. The fate of that ancient city, where Roman legions patrolled and Crusaders climbed the walls, seems now to be determined by the fact that New York has 47 electoral votes in naming a president of the U.S.

Men are put in the White House by the vote of citizens of the United States. A candidate for the presidency is not eager to lose support of a large group of voters in a key state. Jewish people in New York City are such a group. Many of them fervently want a Jewish nation established in Palestine. Therefore U.S. representatives pressured the United Nations into a plan to split Palestine into Arab and Jewish states.

Things often happen this way in a democracy. It's a high price to pay for our form of government. But we are willing to pay almost any price rather than have some of the other forms of government we see in the world today. Our hope is that we may keep the blessings of democracy and yet avoid some of the evil results of politics.

I BELIEVE the plan to divide Palestine is an evil result. Yet I appreciate the passion of the Jews for their ancient homeland. They have been driven about the world more cruelly than any other people. They have developed a mystical faith that if they could regain their holy land they would be at peace. This faith was in the hearts of the exiles by the waters of Babylon 25 centuries ago, and still sings in the hearts of Zionist Jews.

After the British complicated the problem in a cynical manner during and

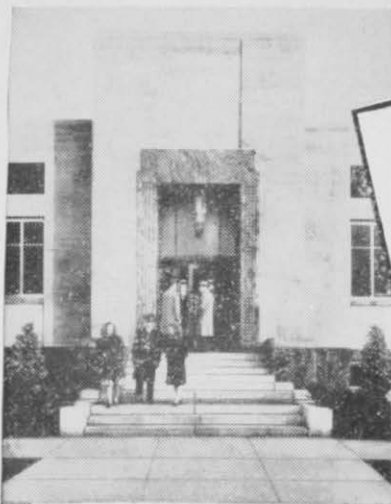
following the first world war, there has been no hope of an ideal solution. If an Arab government had been established when Turkish rule ceased, Palestine might have stayed out of the headlines. If Arabs had permitted gradual immigration of Jews, giving them a fair share in government . . . but that's a very big IF.

The plan to divide Palestine can be made to work if strong armies are sent to enforce it for a number of years. Russian soldiers would go too, and we know what happens where Russian soldiers go. Furthermore, we cannot justify such armed enforcement of this plan on the unwilling Arabs. We are a bit more sensitive about these things than in the days the white man pushed around the American Indian.

THE MYSTICAL JEWISH dream of a Palestinian state is a delusion because it means establishing a new nationalism in a world dreadfully sick with nationalism. A home for the homeless Jews there should be! Let many thousands of those from DP camps of Europe come to America. There is room for 30,000 Jews in Dutch Guiana, says an expert. There is room for some in Palestine, and much room elsewhere, if the will to solve a world problem can be aroused. Let that be the work of the U.N. But let us have no new nationalism.

Let commissions sit down again with the Arabs and plan a federated state for Palestine in which Jews shall have a place. As for the United Nations losing strength through failure to enforce a decision already made about Palestine: there is never a loss in acknowledging a mistake and trying to correct it.

—ELSON RUFF



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Increase in Assets . . . . .	3,777,007
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